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THE END OF THE AFGHAN WAR.

THE Government must have satisfied itself, before announcing to Parliament the end of the Afghan war, that the negotiations are virtually concluded. Some newspaper correspondents have taken the opportunity to express a doubt whether the AMEER possesses the political and military qualities for which he has received credit. It is known that during the civil wars which ended in the establishment of SHERE ALI on the throne, YAKOOB was a vigorous and successful soldier. A subsequent imprisonment of three or four years may perhaps have affected his health and spirits; but his father, when he released him and entrusted to him the administration of affairs during his absence, must have believed in his bodily and mental capacity. His determination to seek peace in the English camp seems to indicate decision of character. An Oriental chief might have been expected to postpone a reconciliation as long as possible, and at last only to yield unwillingly. YAKOOB KHAN, or his advisers, perceived the advantage which might be derived from the recognition of his title, which was accorded by the VICEROY before the negotiations began. The formal letter of welcome to the camp, addressed to the Wali of CABUL, at once dissipated the hopes of any pretenders who might have contested YAKOOB KHAN'S title. It is probable that some previous understanding had been prepared through subordinate agents. The conduct of YAKOOB since the death of SHERE ALI had seemed ambiguous. In the first instance he announced his accession with the forms which might have been employed if the two Governments had been at peace; but rumours were afterwards spread of his preparations for defending Cabul against an English attack. Perhaps the Governments in India and England may have been better informed than the newspaper correspondents who on other occasions have anticipated official intelligence. A ruler with whom a treaty of peace has been made may be supposed capable of representing his country and of transacting important business. If purveyors of news could be induced to acknowledge any kind of responsibility, they might perhaps consider that it was neither courteous nor politic to criticize, publicly and offensively, the intellectual and moral qualities of a guest who is now an ally.

The rumoured conditions of peace may perhaps not have been accurately stated. If it was deemed fit to publish the treaty, Parliament would not have been left to learn the terms of the compact from the newspapers. A doubt of the authenticity of reports may sometimes be reasonably founded on their likelihood. Probable conjecture tends to dispense with evidence. It is certain that the treaty must include territorial arrangements for the determination of a frontier which will have been regulated by considerations of military expediency. After much controversy, it seems to be agreed that the main object to be secured is facility for entering Afghanistan whenever a forward movement may become necessary. Only professional judgment on the line to be selected can have any value; and since the beginning of the controversy the most opposite opinions have been expressed by eminent military men. It is thought probable that Jellalabad will not be retained, but that the English posts will be extended beyond Peshawur and through a part of the Khyber Pass. There is no probability that Quetta will be abandoned; and perhaps some addition may be made to

the dominions of the Khan of KHELAT. Such readjustments of the frontier would not deprive the AMEER of any territory which belonged in full sovereignty to his predecessors. The border tribes owed only a limited and fitful allegiance to the ruler of Cabul. More interest will attach to the portions of the treaty which define the future relations between Afghanistan and the Government of India. If it is true that an English Resident is to be received at Cabul, the policy of Lord SALISBURY and Lord LYTTON will have been carried further than they originally proposed. During the Conference of Peshawur the VICEROY insisted, with a pertinacity which to many Indian statesmen seemed excessive or mistaken, on the establishment of English agents at Herat and Candahar; but he was content to limit the demand to the provincial capitals. If a permanent Residency at Cabul has the result of compromising the real or ostensible independence of the AMEER, the concession will be of more than doubtful advantage. It is not yet known whether the demand has been preferred or granted. The additional statement that the foreign policy of the AMEER is to be controlled by England is perhaps rather a statement of the substance and spirit of the treaty than a distinct stipulation. It is inevitable that Afghanistan should, while it retains internal independence, acknowledge the general control of the Supreme Government.

The real cause and the practical result of a short and successful war will probably not be noticed in the text of the treaty. General KAUFMANN'S Mission to Cabul provoked the rupture for which SHERE ALI rashly provided an excuse by his refusal to admit an English Envoy into his dominions. About the same time General KAUFMANN moved a considerable force towards the Afghan frontier, and there is reason to believe that his agents proposed the admission of Russian troops into Afghanistan, and demanded permission to construct military roads. The Indian Government, precluded by reasons of prudence and courtesy from complaining formally of the real grievance, was compelled to resort to less sufficient apologies for the declaration of war. The leaders of the Opposition, and especially the Duke of ARGYLL, have represented the outbreak of hostilities as the result of the Peshawur Conference or of its abrupt termination. It has not always been remembered that an interval of a year occurred between the close of Sir L. PELLY'S negotiation and the declaration of war. There is no reason to suppose that the Indian Government would have forced on an open rupture if the arrival at Cabul of the Russian Mission had not rendered peremptory measures unavoidable. Political opponents absurdly taunted the Government with the contrast between the diplomatic remonstrances addressed to Russia and the sterner pressure which was applied to a weaker adversary. Although the Russian Government had violated a previous understanding, there was some force in the excuse that the interference of General KAUFMANN in the affairs of Afghanistan had coincided in time with an extreme political tension which might have ended in war. SHERE ALI, on the other hand, had no reasonable cause of quarrel, and he was rightly held responsible for acts which he well knew to be unfriendly and offensive. The war was essentially just; and thus far events have shown that it was politic.

Notwithstanding complaints of defects in the commissariat, and in spite of adverse criticisms of particular movements, the campaign has been conducted with remarkable skill and good fortune. If there was no oppor-

tunity of a brilliant victory, there has not been a single reverse. The whole of the Khyber Pass, with its outlet at Jellalabad, has been taken and held; further West the important city of Candahar has been occupied; and in different quarters the hill tribes have been effectually checked and controlled. It has fortunately not been necessary to take Cabul, with the ulterior consequence of an evacuation which would probably have been misconstrued. The political advantages which have been obtained go far to justify the risk and cost of the war. It may be that the retirement of the Russian Envoy from Cabul and the subsequent withdrawal of the Mission would have occurred as soon if the Indian Government had confined itself to verbal remonstrance with the AMEER; but the coincidence of the military advance with the diplomatic retreat cannot but have produced a profound impression both in India and throughout Central Asia. The fugitive AMEER, having at last thrown himself wholly on Russian protection, was refused permission to visit St. Petersburg; and his death in exile may probably have been accelerated by disappointment and conscious failure. One of many reasons for welcoming the re-establishment of peace is that the war has ended while its causes and results are fresh in the memory of the Afghans and their neighbours. It may be hoped that a long time may elapse before it becomes necessary to repeat the lesson. There is no reason to suppose that the national animosity of the Afghans to the English will have been greatly aggravated by recent events. There has been little bloodshed; and an acknowledgment by the AMEER of his inability to maintain further resistance involves no humiliation. It may still be doubtful whether the right of keeping a Resident at Cabul, even if it has been conceded by the AMEER, should be habitually exercised. It might perhaps even be desirable that the agent of the Indian Government should bear a title less directly associated with the dependence of Indian princes on the paramount Power. The control of the general policy of Afghanistan must be constant and effectual, but it ought to be as little ostentatious as possible. No statesman has yet disavowed the doctrine that a powerful and independent State may be advantageously interposed between English and Russian territory.

INDIAN FINANCE.

THE complete change which the Home Government has made in the Budget of the Indian Government took Parliamentary critics by surprise and disarmed all opposition. For the first time the House of Commons has exercised a distinctly salutary and incontestable influence on Indian affairs. The Budget of the VICEROY could not be made to stand Parliamentary discussion. It showed a deficit, but it accepted this deficit cheerfully, and in a light-hearted way proposed to increase it by taking off the cotton duties. If things were so bad, why not make them a little worse? The Indian Government could sit still and smile, whether exchanges went up or down, whether the famine taxes were used as an insurance against famine or not. The only ideas of the VICEROY were to pile up debt and to conciliate the Lancashire manufacturers. He had also, it should be said in justice to him, some notion that something clever could be done to make silver go up, and thus diminish the loss on exchange. But, when the Home Government looked into this airy project, it could not commit itself to anything so rash as tampering with the price of silver. It felt obliged to tell Parliament and the VICEROY that silver, like other commodities, must be sold at its market price. It has, indeed, announced its intention of applying to Parliament for large borrowing powers, so that when there is no demand for its bills it may be able to fill up the void by borrowing gold in London. But it has already deprecated opposition by cutting off five out of the ten millions it asked for, and it has concentrated its energies on striving to anticipate Mr. FAWCETT and become itself the champion of retrenchment. It cuts Lord LYTON'S Budget to pieces. It denies the assumption on which his Budget was founded, that expenditure was a fixed quantity which could not be altered. It has honestly set itself to pare right and left. This robbed the debate of its controversial character, and Mr. GLADSTONE intervened to show that there was no longer any point of real difference between the Government and its critics. What Mr. FAWCETT demanded the Government

had given, and his amendment, asking that they should give it, was naturally withdrawn. During a part of his speech, indeed, Mr. STANHOPE talked the old official language. He clung to the notion that, although practically there was a deficit, theoretically there was a surplus; and that Indian financiers might comfort themselves with the thought that they had a surplus, although it was wholly imaginary. He treated famines and the depreciation of silver as things that had no right to happen, and as if it were possible to efface them by ignoring them. Not that he could really have felt this; but he naturally wished to explain, and so far as possible to justify, the state of mind in which the Home Government had been before it decided on the novelty of retrenchment. But when he came to the real gist of his speech he spoke with a decisiveness and a patient elaboration of details which showed that in taking up retrenchment he had taken it up in earnest. Having had the task confided to him of cutting into the Budget sent from India, he cut into it vigorously. The issue laid before the House was not whether retrenchment could or should be effected, but whether every possible proposal for wise retrenchment had been forestalled.

Under what heads, then, is retrenchment pronounced to be possible? It is said to be possible under four heads—those of the civil service, public works extraordinary, public works ordinary, and home charges. Possibly, although the Government does not believe in the possibility, a reduction may be made in the cost of the army; and a Commission is to be appointed, consisting of civil and military officials, to inquire what can be effected in this direction. The change proposed in regard to the civil service is one that can have no immediate economical effect, but it is one of great political importance. The number of civil servants sent out from England is to be reduced. Only thirty civil servants are sent out now; and, if the number is brought down to twenty, it is clear that ten more natives not only may, but must, be employed; and the State will save in time, not only the extra pay accorded to the Europeans, but the pensions to which they would be entitled. Mr. STANHOPE threw out a hint that some day the pay of English civil servants in India might be reduced; but he also stated that natives could not be trusted to fill the higher administrative posts; and if these higher posts are to be reserved for Englishmen, sufficient inducements must be held out to tempt competent Englishmen to fill them. Financially speaking, the result of the change would be so small and so remote that it is unnecessary to discuss its wisdom in connexion with the Budget. Under the head of public works extraordinary a very great change is to be made. By public works extraordinary are meant works which the Government chooses to say will return interest on the outlay, and for which it therefore feels justified in providing by borrowing. The average outlay on these works is about five millions sterling, and the Government now proposes to cut down the amount by one-half. It has decided that only so much shall be expended as can be easily borrowed in India, and the amount that can be so borrowed has been ascertained to be two and a half millions. In other words, the time has come when the State declares that it can no longer employ English capital at a profit in the development of the resources of India. India must provide the little it can afford towards its own development. The progress of India will thus be seriously checked, but the amount of debt which India is made to run up will be lessened. For the present the change cannot come into operation except partially, as works already in execution cannot be altogether stopped. Nor, even if the change could be made suddenly, would the immediate effect on the Budget be great, as it is only the interest on the sums borrowed, whether it is less or greater, that really affects the Budget. The case is very different when we come to public works ordinary—that is, works which are not in any way productive. For here it is the money of the year that is expended, and the Home Government proposes to lop off a million by a stroke of its pen. In the home charges the only item which Mr. STANHOPE recognized as admitting of reduction is one of two millions for stores. This will be diminished necessarily as the outlay on public works is diminished; but the reduction can only take effect gradually. Thus we have, as the net outcome of the Government proposals, an immediate reduction of one million, and a prospective reduction of indeterminate amount in the cost of the civil service,

the outlay on what are called productive works, and the purchase of stores in England.

By adopting in this vigorous way the policy of retrenchment, the Government not only saves money for India, but protects itself, at least partially, against some of the criticism to which special portions of its Indian financial policy would otherwise be open. It has taken the famine insurance fund and applied it to general purposes. This seemed very hard on the people of India. No doubt when the new taxes were imposed, although the money was specially appropriated, a vague and general hint was given that, under extraordinary circumstances, the Government must use this money, as all its other money, for any very pressing need. But there has been no pressing need which the Government could not then contemplate. The price of silver had long been a disturbing element in its calculations, and if the Government meant that the new taxes were to be used primarily to provide a safeguard against losses on silver, and to be used as an insurance against famine only if silver was at a certain price, it ought to have said so. When, however, the Government knocks off a million from its expenditure, it really does something to replace the million which it took from the people for one purpose and applied to another. In the same way the reduction of the cotton duties wears a somewhat different aspect in face of a general scheme of retrenchment. It is no doubt difficult to believe that, without pressure from powerful friends at home, the Government would have thought the cotton duties the best tax to remit. The Commission appointed to report on the subject of the Indian Government expressly guarded itself against expressing any opinion as to the wisdom or justice of remitting the duties. All it said was that, if the Government wished to remit duties on cotton that were directly protective, and to retain duties that were not directly protective, the best point to draw the line was at the particular goods which are known as thirties. But, if the cotton duties are to be remitted, it is a very different thing to say, with Lord LYTON, that everything is in such a mess that a little further loss does not signify, and to say, with the Home Government, that such sweeping retrenchments shall be made in expenditure that the remission of the duties shall be compatible with a balanced budget. For the present, therefore, occasions of controversy between the Government and its critics have been to a large extent removed. But some day, it may be conjectured, there will be a warm controversy over the question raised by the composition of our army in India. The attack will be not on the present Government, which merely adopts what it found decided before it came into office, but against our general military system as applied to India. The short-service system is a system which no military man would have chosen for India if he had been free to choose. It is the most costly, and perhaps the most inefficient, system for our Indian army of occupation which could be devised; and, if England retains it for herself and forces it on India for her own purposes, she ought to pay for her fancy.

GREECE.

GOVERNMENT by public meetings is subject to many drawbacks, especially when it concerns the conduct of foreign affairs. The main objection to the practice is that it allows no expression of difference of opinion. The late meeting at Willis's Rooms in support of the claims of Greece to an increase of territory was respectable in the character as well as in the number of those who attended; but there was no opportunity of stating or hearing the other side of the question. Every speaker was a strong partisan, not only of Greece, but of the English Opposition; and probably nearly the whole of the audience was ready to applaud any attack which might be made on the present Government. The arguments which were used were plausible, and perhaps they ought to have been convincing, but for the probability that there must be some mode of accounting for the Ministerial policy. Sir CHARLES DILKE's long quotation from a treatise of KIEPERT's would perhaps, if any opponent had been present, have been accompanied by a suggestion that the eminent geographer is known to entertain a strong antipathy to Turkey. The Turks may possibly be in Albania "entirely foreign elements inimical to all 'culture'; but human beings, however inimical to culture,

have interests and rights. It is said that the Albanians easily adopt the Greek language and manners, and it is not improbable that their recent agitation against the transfer of their allegiance may have been in some degree factitious; but the true state of the case is not elucidated by the assertions of an excited and unanimous meeting. Better authority than that of so vehement a party politician as Mr. SHAW LEFEVRE is required to guarantee the truth of the statement that the so-called betrayal of Greece was "one of the terms of the Turkish Convention and part of the purchase-money of Cyprus." It is of course possible that the English Plenipotentiaries at Berlin may have been guilty both of imprudence and of treachery; but there may be some hesitation in proceeding to condemn them on the testimony of passionate and implacable enemies.

There seems to have been no reason why the able speeches of Sir CHARLES DILKE, Lord LANSDOWNE, and Lord ROSEBURY should not have been delivered in Parliament. In neither House would the advocates of Greece have addressed an unfriendly audience. If the whole peninsula which lately formed European Turkey were by legal and moral right at the disposal of England, no claimant would command equal favour with Greece. The judicial duty of deciding between adverse litigants is more difficult and more responsible. Nothing can be given to Greece which is not taken from Turkey; and partial benevolence is liable to operate as injustice. The demand of the Greeks for a readjustment of territorial arrangements is founded both on general expediency or fitness and on recent transactions. During the Russian invasion the Greeks desired to profit by the opportunity of extending their dominions, although they had no special pretext for a quarrel with Turkey. The English Government induced them to suspend their attack on an unoffending neighbour by undertaking to support on the conclusion of peace their claim to an increase of territory. The Turks may be excused for not recognizing a title founded on the abandonment of unprovoked hostility; and perhaps they may doubt whether, even during the desperate struggle with Russia, the petty Greek army would have obtained any considerable advantage. The English Government is estopped by its own diplomatic action from denying that Greece gave valuable consideration for the promises of which it now demands performance. There is no dispute as to the annexation of Thessaly and of a part of Epirus to the kingdom of Greece; and the delimitation of the North-Western frontier ought to present no insuperable difficulty. The Turks can scarcely be blamed for their reluctance to comply with the suggestions of the Congress. It was probably in the hope of sparing their feelings that the English Plenipotentiaries declined to make the cession of territory formally imperative. It was known that France had been more liberal in the disposal of property which belonged to none of the European Powers. The SULTAN and his advisers are not readily accessible to ethnological arguments; nor can they have been profoundly impressed with gratitude for the moderation of Greece. They have accordingly striven to retain everything which they were not forced to surrender; while England has sought to combat their objections by friendly remonstrance, and France by peremptory dictation. The controversy will probably end in the complete accomplishment of the scheme of Berlin.

The latest device for the settlement of the dispute is a Conference of Ambassadors at Constantinople. It is not yet fully known whether the English and French Governments are in accord as to the details of the arrangement, and especially on the question whether the voice of the majority is to prevail. The sudden burst of French irritation against England may refer either to Greek or to Egyptian differences, or perhaps to both. It might have seemed that the French Government ought to congratulate itself on the opportunity of assuming the office of champion of Greece. Any hesitation which may have occurred on the part of England is certainly not attributable to any unfriendly feeling to France. While the Greeks may confidently rely on the continuance of French patronage, they can expect no enthusiastic support from Austria. The vote of Germany will as usual be given in accordance with the policy of Russia, which at Berlin affected a condescending readiness to accede to any proposal which might be made for the benefit of Greece. It is possible that late negotiations between the Emperor of Russia and the SULTAN may have related, among other subjects, to the Greek territorial claims. Mr. SHAW LEFEVRE at the Greek meeting, with

more regard to his own political antipathies than to the interests of his immediate clients, directed against Sir H. LAYARD a part of his vituperation of the Government. The English Ambassador will probably obey his instructions and exercise any discretion which may be left to him, without regard to the attacks of English partisans; yet it is scarcely prudent to attempt to convince him that the professed friends of the Greeks are necessarily his bitter opponents. Sir H. LAYARD has never disguised the sympathy with the Turkish people which until within the last three years was not accounted a crime. There is no reason to doubt that he also entertains friendly feelings to Greece. National policy ought not to depend on personal sympathies. The meeting at Willis's Rooms pledged itself to a bold statement in resolving that the increase and development of the Greek kingdom would offer a sure guarantee of peace and freedom in the East; but, on the whole, it is not improbable that the aggrandizement of Greece may tend in both directions. It was justly remarked that Turkey would scarcely require a strategic frontier if the line which is to separate races of different religions were rightly drawn. For the present at least, Mahometan subjects, whether Albanian or Turkish, would embarrass the Greek Government, and as long as no further accession of territory is desired, there can be little cause of quarrel with Turkey except perhaps in the event of another Cretan insurrection. According to Sir C. DILKE the Turks propose to retain the town of Janina only for military reasons. If he is well informed, the contention ought not to prevail against the Greek claim to a place which they regard almost as one of their national capitals; but the Albanians also are entitled to consideration. It is a much less forcible argument that seventy or eighty years ago ALI PASHA, who was Albanian by race, and by religion Mahometan, maintained for some time at Janina a despotism independent of the SULTAN.

It might be paradoxically urged that the Greek race is entitled to some compensation for the premature disruption of the Ottoman Empire. Greek traders and Greek administrators have long exercised great influence at Constantinople, and sanguine patriots hoped that they would gradually occupy the place of the dominant race. They are less likely to succeed in a contest with the Servians and Bulgarians, who have now obtained possession of the Northern provinces of Turkey. The restoration of the Byzantine Empire, which was never more than a dream, has now become almost demonstrably impracticable. In former times, and even as late as the Crimean war, Slavs and Greeks were in diplomatic correspondence indiscriminately called Christians. The antagonism of language and race has but recently attracted attention. The Greeks have, within the limits of the Kingdom, had a great advantage over their rivals in the possession of independence. They have also maintained their intellectual ascendancy at Constantinople, and they have displayed great commercial ability as settlers in Europe and in England. It is not necessary to share the enthusiasm which has been excited by the great wealth of Greek merchants in Manchester and London. Like the Jews, they have been successful, and aptitude for trade is one of the tests of capacity for civilization. As compared with the Turks they may, as Lord BEACONSFIELD said, content themselves with the prospect of a future; and perhaps it may be judicious to establish a claim to the good-will of a rising State. The Greeks have on many occasions shown a disposition to prefer the alliance of England to that of Russia, or even of France. The greatest service which they have received from any Power since the establishment of their independence was the cession of the Ionian Islands; but statesmen are not disposed to count too confidently on national gratitude. As a set-off the Greeks perhaps remember the Pacifico blockade, the peremptory suppression of Greek intervention in the war of 1853, and the refusal of encouragement to the Cretan insurrection. The hesitation of the English Government to gratify the wishes of Greece at the expense of Turkey will probably be explained hereafter. The coldness which is so loudly denounced by Liberal orators is certainly not the result of national selfishness; and it is too soon to assume that Lord BEACONSFIELD and Lord SALISBURY have fallen into some unaccountable error.

THE IRISH UNIVERSITY BILL.

THE Irish University Bill has now been printed and submitted to Parliamentary criticism; and, although there are points as to which the intentions of its framers are still somewhat vague, still the examination of the Bill itself, and the debate that took place on it last Wednesday, are sufficient to make the general scheme of the measure intelligible. The basis of the proposal is that the State shall endow with great liberality Roman Catholic colleges, but shall exercise some amount of supervision over the teaching in secular subjects given at them. The wish of those who desire, above all things, that young men, while receiving a University education, shall mix almost entirely with persons of their own creed, and that they shall be exposed to none of the contagion of alien faiths, is gratified, while there are securities given that the secular learning imparted will be of a sound and satisfactory kind. There can be no mistake about the object of the Bill. It is a Bill for endowing handsomely denominational colleges; and there can be no doubt that the vast majority of colleges endowed will be Roman Catholic, and that in them the influence of the most pushing part of the Roman Catholic hierarchy will be paramount. This is precisely what the Irish Catholics, or those who speak for them, say they want. Mixed education will not do for them. They may admire it; but they admire it from a distance. They will not go near the Universities where, as they think, learning is gained, but faith may be lost. They prefer to give up higher education, as it is only to be had at the price at which it is offered to them. The promoters of the Bill are on strong ground when they appeal to facts and point to the results of a long experience, or allege that University education is not offered at all to Roman Catholics if it is offered in a shape in which they will not accept it. They will have denominational colleges or nothing. Nor can it be contested that, if the Bill passed in its present shape, they would get denominational colleges such as might be reasonably expected to please them very much. In its early days the Governing Body would have a very large income, and not much to do with it. As the system came into full play, it would have to pay away most of its income in supporting the students at the colleges and in providing teachers for them. The colleges that were first started would thus have the advantage of finding more money ready for them to meet their preliminary outlay, and rivalry would become increasingly difficult. The Bill does not, indeed, permit the Governing Body to give grants for the ordinary buildings of a college; but it allows the Senate to provide infant institutions with laboratories, museums, and libraries; and as the Senate is to be at liberty to apply its funds to any purpose contemplated by the Act, it would be difficult to say what assistance it might not give to an affiliated college if it pleased. Directly a college had got its buildings ready it would be paid for having students, if only these students could satisfy the light standard of a pass examination; and it would have the requisite staff of teachers supplied to it gratis. There never was a University so well endowed as the University of St. Patrick would be, and the higher education offered to Irishmen would cost them less than that offered in any other seat of learning. If it is right to endow denominational colleges, and to endow them with lavish generosity, then the Bill may certainly be taken to do the right thing in the right way.

In return for this magnificent endowment, the State through the Governing Body is to have control over the education given. In the first instance the Senate is to be appointed by the Bill itself, and therefore by Parliament; and even when the University grows old enough to admit of election by Convocation, three-fourths of the Senate are to be the nominees of the Lord-Lieutenant. The State will therefore be adequately represented, and the control of the examinations and the disposal of the funds of the University will be in its hands. There is much ingenuity in the mode in which State control seems thus to be secured, and probably it would be found in practice that this control was not wholly illusory. But it ought to be recognized at the outset that the control of the State can only be such a control as is compatible with what is the main object of the Bill, the institution of denominational colleges. The teaching given will be of the sort which denominational colleges like to have given in their precincts. The teachers can only be those who would work in harmony with the college authorities. The standard exacted must

be one which will permit the colleges to exist and flourish. The Senate will always be pressed with the argument that it would be treachery to defeat the main purpose of the scheme. The Bill does not allow it to select the teachers at the colleges. The colleges are to select their own teachers, and the Senate can only reject these teachers if they are notoriously unfit for their post. Even if the Senate selected the teachers, it could scarcely thrust a teacher on a college which regarded him with distrust. It will be perfectly open to any college under the Bill to say that it wishes that all its teachers should be priests or members of a religious order. To a certain extent the examinations will determine the teaching; but then it is equally true that the teaching will determine the examinations. Where there really is a result as to which it is universally agreed that all students ought to arrive, as in mathematics, medicine, or perhaps law, the Senate will be able through its control of the examinations to make the teaching a little better than bad at first, and gradually better and better. But in all the subjects which, though not theological, are connected with theology, the teaching of the colleges will more or less in the long run determine the examinations. Students in these sacred precincts cannot be expected to read books that their spiritual guides think dangerous, or to expose themselves to the trial of investigating opinions that might beguile them into heresy. This is no argument against having denominational colleges, if once the principle of endowing these colleges is accepted; but it ought to be clearly understood that no ingenuity in devising a scheme of State control can ever make a University composed of denominational colleges quite like one which is not so composed.

Viewed as a measure to establish, in favour of the Irish Roman Catholics, very well endowed denominational colleges subjected to a kind of State control which would ensure the gradual adoption of a sufficiently high standard in those subjects which excite no controversy, the Bill seems to possess considerable merits. It appears well calculated to give the Irish Roman Catholics what they want, and it affords a fair amount of security that the money will not be wasted, and that higher education will be much more widely spread in Ireland than it is now. Nor does it need much freedom from bigotry, or much faith in the liberal effects of all good teaching, to concede that it is much better to give higher education to Irish Roman Catholics in the shape in which they will accept it than to shut them out of it altogether. But to concede this is a very different thing from saying that the Bill ought to become law, or has any chance of becoming law. The whole point of the Bill is that it endows denominational colleges. This is what is wanted, and this is what is given. There is, therefore, no analogy between it and the Intermediate Education Act of last year, which was designed to stimulate the energies of private persons, not the foundation of special institutions. And, as it is a measure for endowing denominational institutions, it violates all the pledges given at the time when the Irish Church was disestablished, when it proposes to use the funds of the Church for the purposes of this endowment. Parliament can of course change its mind, and can give money in a way in which it was once promised that it should not be given. But the Irish Church, although disestablished, is a living body; and although it has lost some of its money, it is entitled to have faith kept with it; and there would be something at once tyrannical and treacherous in Parliament doing the very thing which it said should not be done, and giving money for the endowment of a rival sect, which was taken away on the solemn assurance that it should not be applied to such a purpose. The O'CONNOR DON felt this objection so strongly that he opened Wednesday's debate by saying that he did not care where the money came from, and would discuss the Bill as if the requisite funds would drop from the sky. But, as the CHANCELLOR of the EXCHEQUER said, this was to change the whole character of the Bill. Parliament is not asked to apply existing funds, or to create new funds, but to consider a sort of conundrum. If something was to be done with 60,000*l.* a year, would that which the Bill proposes be a good thing to do with it? And it must be remembered that, if this is the conundrum submitted to Parliament, exactly the same conundrum is submitted to the Romish hierarchy. They are asked whether they will promise to be eternally quiet if they get 60,000*l.* a year for their denominational colleges. They may naturally reply—Will you give us 60,000*l.* a year if we

promise to keep quiet? If the Government offered to charge 60,000*l.* a year on the Consolidated Fund, they might very well ask the hierarchy whether they would take the money on certain specified conditions. But, until it is known where the money is to come from, there is no bargain to consider. Whatever may happen in the future, it may be confidently guessed that the present Parliament will neither itself give nor charge the Church funds with 60,000*l.* a year for denominational endowment; and, if this is so, it seems idle to spend more time in discussing a Bill which cannot pass.

THE REPUBLIC AND THE CHURCH.

TWO years ago the prospects of the reactionary movement in France seemed to be unusually bright. The administration was in the hands of a man of proved courage and supposed resolution, and among his advisers were the keenest brains of the Royalist and the Imperialist parties. The whole influence of the Government was to be used to bring about a result which, even without that influence, did not seem unattainable. Yet no one, except perhaps M. GAMBETTA, had the right to feel confident how the final effort to overthrow the Republic would end. The issue turned upon what was still an unknown quantity—the dispositions of the French peasantry. To-day the tables are turned. The prospects of the reactionary movement are unusually dark. The Republic is firmly established. Marshal MACMAHON has made way for M. GRÉVY, and the Cabinet is meekly receptive of every inspiration that comes from the majority in the Chamber. Yet, when all this has been told, we do not find ourselves much better informed as to the future than we were in May 1877. The issue turns now, as it turned then, upon the dispositions of the French peasantry, and these must still be set down as an unknown quantity. It is true, no doubt, that they are not an unknown quantity, in the sense in which they were so two years ago. The elections of October 1877 placed their wishes upon one great point in the clearest possible light. Under every inducement to vote for the Government, they voted against it. They resisted administrative pressure, till then so powerful in France. They disbelieved all the dark pictures which were painted by Conservative journals and Conservative officials of the consequences of opposing Marshal MACMAHON. They were determined to live under a Republic, and they acted in a way which made their determination perfectly unmistakable. From the time that the result of the elections became known all thought of persuading France to give up the Republic was at an end. During the two months that Marshal MACMAHON still listened to his reactionary counsellors the only question was whether France could be coerced into giving up the Republic. It is not enough, however, that a Government should be able to stand alone. It must also be able to walk alone, and then comes in the perplexing consideration in what direction it is to walk. This is the problem which France has been considering ever since the 13th of December, 1877, and it is in regard to this problem that the dispositions of the peasantry are still an unknown quantity. What the extreme Republicans want is plain enough; what the moderate Republicans want is plain enough. But what the great body of the rural voters want is not plain. They have shown themselves to be ardent Republicans as regards the form of government, but nothing can be inferred from this as to their theory of Republican administration. As regards the form of government, M. CLÉMENTEAU and M. DUFAURE are alike ardent Republicans; as regards the things which the Government is to do, the ends which it is to propose to itself, and the means by which those ends are to be attained, they are altogether at issue. There has as yet been no opportunity for the great body of the nation to declare with which of them it is most in agreement.

It would be easier to have a definite opinion on this point if the difference between the extreme and the moderate sections of the Republican party related mainly to secular affairs. The Conservatism of the French peasantry on all matters connected with property is undoubted. If the Republic were to proclaim itself Socialist, it would not last six months. If even any considerable section of the Republicans were to proclaim itself Socialist, the peasantry would probably condemn the Republic for allowing such doctrines to be preached in its name. But upon this point even the extreme Left has learnt wisdom.

Here and there, indeed, some obscure journal still adheres to the views which were in favour in 1848, and which then brought the Republic to destruction. But these exceptions are so significant that they escape notice. The reactionary newspapers, which are careful to treasure up every expression of Republican opinion which is likely to make the Republic odious, rarely find an opportunity of identifying even the most ardent Radical with any open attack upon property. They are compelled to restrict themselves to attacks upon religion, and of these the journals of the extreme Left furnish an unfailing supply. The Church is the common enemy which all sections of the Republican party seem agreed in attacking. The advanced section is, of course, consistent in taking this line. It has a theoretical detestation of the clergy and of religion, which has all the bitterness of theological fanaticism without the excuse of a theology to be fanatical about. The moderate Left and the Left Centre are inconsistent in professing to share this detestation, because the legislation which they defend is entirely opposed to those notions of personal freedom which they profess to cherish. The doctrinaire Radical cares no more for personal freedom than the doctrinaire Conservative; but the moderate Liberal in France has hitherto claimed kinship with the moderate Liberal in England, and has disavowed the pretension to make agreement with himself the essential test of citizenship. As to what has led the moderate Republicans to cast in their lot with the extreme Republicans upon such a measure as M. FERRY'S Bill it is more polite not to speculate. Perhaps the kindest thing that can be said is that it is too obviously imprudent a step to be suggested by any unworthy motive. For the present, at all events, almost the whole Republican party is united in opposition to the Church. The different sections of it are not agreed, indeed, upon the precise method of the assault. M. CLÉMENTEAU, for example, finds the 7th clause of M. FERRY'S Bill useless and even dangerous. But he passes this judgment on it, not because it is foolish to attack the Church, but because it is foolish not to attack it with more vigour. M. FERRY, says M. CLÉMENTEAU, draws a purely imaginary distinction between recognized and non-recognized congregations, and between the secular and the regular clergy. No such distinction exists in fact. The instruction given by the members of the recognized orders is in all respects the same as that given by the members of the unrecognized orders; the teaching of the secular priest is not a bit better than the teaching of the monk. M. CLÉMENTEAU'S position is far too logical not to find acceptance in the end with those who at present support M. FERRY'S Bill. When once the Republican party has chosen to make the attack upon religion, the link which is to keep together its discordant elements, the logical element, is certain in the end to have its own way. If the Church can properly be attacked as M. FERRY proposes to attack her, she can properly be attacked as M. CLÉMENTEAU proposes to attack her. It is absurd for the State to prohibit a member of one religious order to teach in a village school, while a member of another order, quite indistinguishable to the secular eye from the former, is allowed to teach. It is absurd to forbid a priest to teach children for nothing, while actually paying another priest to teach grown people. The connexion between Church and State, even as it now exists in France, can only be defended on the assumption that the State thinks it well that those of its subjects who are willing to be taught by the clergy should be taught by them. If the clergy are public enemies, why should they any longer be public pensioners? The combination is hardly more reasonable than the employment of a mad dog to watch your house.

Unless, therefore, some marked change comes over the Republican party, it will for the future be identified with the most thoroughgoing hostility to the Church; and in that case it will remain to be seen how far the peasantry will like this change of front. It cannot be said that they have had full warning of it, because under M. THIERS and under M. DUFAYRE the Government maintained towards the Church an attitude of cold politeness. The Conservative but still nominally Republican Administrations which succeeded M. THIERS were decidedly under ecclesiastical influences, and M. JULES SIMON had not time to make any change. Consequently the present movement against the Church is new to the peasantry, and the immediate future of the country depends in a great degree upon the light in which they regard it. If they are as Voltairian as some people suppose, the discovery that the

Church is to be attacked will only increase their enthusiasm for the Republic. If they are as Catholic at heart as some other people declare, the discovery that the Church is to be attacked will inevitably make them the enemies of the Republic. All that is clear at present is that the action of the moderate Republicans has made the existence of a moderate Republic immeasurably less probable than it was before. If the Republic lives, it will, to all appearance, be a Republic which M. THIERS would not recognize as having anything in common with the Republic which he founded.

THE DUKE OF ARGYLL AND THE GOVERNMENT.

LORD SALISBURY in the late debate on foreign policy remarked with justice that it would be hard on the House of Lords if its most eminent members should, after long periods of absence, deliver at once all the speeches which they had been unable to make during the interval. The Duke of ARGYLL was the less urgently required to relieve his mind of accumulated indignation, because in default of long speeches he had written a long book on the misconduct of the Government; yet, if he had confined himself to the political condition of Eastern Europe, his vigorous eloquence would have compensated for the inopportune of his attack. In common with many, though not with all, of his political friends, the Duke of ARGYLL has done his utmost to impede the execution of the Treaty of Berlin, and he now boasts that some of its provisions have been rendered inoperative. Lord BEACONSFIELD had no difficulty in showing that the DUKE was mistaken in declaring that the remnant of the Treaty differs but little from the Treaty of San Stefano. It was hardly worth while, at a time when the Russian army will have in a few weeks evacuated Turkish territory, to contend that the operation which will probably be completed by the middle of June ought to have terminated on the 3rd of May. It is not surprising that Russian generals and administrators should have endeavoured to evade the obligations of a treaty which members of the English Opposition were incessantly denouncing as worthless and impracticable. No small amount of firmness on the part of the English and Austrian Governments has been exhibited in enforcing the almost literal performance of all the stipulations of Berlin. It was more important to convince the Russian Government of the necessity of deferring to the resolution of Europe than to insist on the strictest possible construction of the clause which determined the date of evacuation.

The Duke of ARGYLL triumphantly established the undisputed proposition that Turkey has sustained heavy losses by the war, and that Russia has secured corresponding aggrandizement. It was strange that, instead of merely suggesting the inference that the policy of the Government had been mistaken, he should taunt the Ministers with the alleged timidity which prevented them from giving armed assistance to Turkey. Batoum might, as he said, have been defended by the English fleet, and yet it had been surrendered without a struggle to Russia. No other means but force could have prevented Russia from attaining a principal object of the war. Before the invading army crossed the Danube the English Government well knew that Russia had the acquisition of Batoum as strongly at heart as the relief of the supposed wrongs of the Bulgarians. But in the face of the violent agitation which had been instituted in England in aid of Russian designs, the Government rightly decided not to go to war, except to protect Constantinople from conquest. Lord BEACONSFIELD may or may not be right in the opinion which he has often expressed that the war might have been prevented by resolute resistance. It is certain that, when England had determined to offer no active opposition, it was impossible to prevent by diplomatic means the conquest of Armenia and Bulgaria, and the seizure of Batoum. For the profound disturbance of the balance of power the Opposition are more responsible than the Ministers. The impediments which were offered to Russian aggression by the despatch of the fleet to the Sea of Marmora and by the negotiations of Berlin were fragmentary and insufficient; but the Ministers can only be held answerable for the success of Russia on the assumption that they ought to have defended Turkey at the risk of war. The sympathies which Lord BEACONSFIELD has never disguised had been

ostensibly cultivated by his predecessors to the eve of the war. The Duke of ARGYLL, like Mr. GLADSTONE, was a party to the Treaty of Paris and to the modified Treaty of 1871; and, as Lord SALISBURY proved, Mr. GLADSTONE had taken pains to explain that the Crimean war was undertaken, not for the promotion of reform in Turkey, but in resistance to Russian aggression. The Duke of ARGYLL makes no attempt to vindicate his own consistency when he openly proclaims his expectation and his wish that the Turkish Empire may soon be utterly destroyed. He blamed Sir H. LAYARD for expressing a disrespectful judgment of the new-fangled principality of Bulgaria. It was at least as indiscreet to exult in the anticipated annihilation of an ancient ally of England.

Lord GRANVILLE displayed little enthusiasm in support of his impetuous colleague. With a playfulness less happy than usual, he attempted a far-fetched application of Lord SALISBURY's extremely vernacular assertion that the Duke of ARGYLL had been flogging a dead horse. The horse which the Opposition were flogging was, according to Lord GRANVILLE, the Government, and he courteously hoped that it was not yet dead. Proverbial phrases which partake of the nature of slang have generally the merit of being intelligible; and it was plain that Lord SALISBURY's dead horse was not the Government, but popular interest or attention. The Duke of ARGYLL is one of the first orators of the present day; but he strove in vain to reproduce an excitement which has long subsided. The world in general is altogether disinclined to revive the controversies of 1877 and 1878. The dreary correspondence from Vienna or Constantinople which records hitches and the removal of hitches in the execution of the treaty is reluctantly and intermittingly studied only by professed politicians. A faint satisfaction is felt in the assurance that the Russian army is about to leave the conquered territory, and that the Emperor ALEXANDER has lately ordered his representatives in Bulgaria and East Roumelia to suspend their intrigues. A complacent consciousness that there is no longer any danger of a collision is tempered by a suspicion that Russia has gained too much by diplomacy and by war. To thoughtful minds it may perhaps occur that the activity and perseverance of the English Government during the Eastern struggle have convinced Russia and other Powers that it is not safe to count on the acquiescence of England in any rearrangements of territory which may suit the interests of great military Powers. Lord BEACONSFIELD, though he may not have secured great material advantages, has effectually dissipated the general belief that England had abdicated her place in the council of nations. With an odd and creditable candour, the Duke of ARGYLL abstains from attacking the Ministry on the most questionable part of its policy. He is not ill pleased with the occupation of Cyprus, and he regards the provisions of the Convention which relate to Asia Minor as an acknowledgment that the duty of defending Turkey is dependent on the enforcement of necessary reforms.

To a copious and impassioned enumeration of the mis-carriages of the Government in Eastern Europe and Asia Minor, the Duke of ARGYLL unfortunately appended an inexcusable disquisition on the causes of the Afghan war. The few readers of his voluminous pamphlet know how violently he assailed the conduct and character of Lord SALISBURY and Lord LYTTON; but when the book was published, three months ago, there was no reason to suppose that political controversy could affect the conduct or fortunes of the war. Since that time SHEER AH has died, military operations have been almost wholly suspended, and when the Duke of ARGYLL spoke the reigning AMEER was a guest in the English camp, and his title had been already recognized by the VICEROY. Of the negotiations nothing was then known except that they were in active progress, and that they could not fail to have momentous consequences. Before YAKOOB KHAN made or refused any concession which might be demanded he must have considered whether he could hope for support from any quarter if he resisted the pressure of the English Government. He may probably, through agents, have been in telegraphic communication with England; and if so, he may have learned that a leader of the Opposition, who was for several years Indian Minister, declared that the conduct of the English Government and the VICEROY has been violent, unjust, and faithless. The Duke of ARGYLL, with a Parliamentary and official experience of many years, can scarcely have been ignorant that he

was probably sacrificing to the exigencies of party the essential interests of the country. He had not been left without warning. On the day before he brought forward his motion Lord BEACONSFIELD appealed to his sense of duty to abstain from discussing a question on which the lips of the Government were sealed. The Duke of ARGYLL promised to comply with the Minister's request; but when the time arrived, he could not resist the temptation of a supplementary invective. It might be that the VICEROY insisted on the reception of English Agents at the chief towns of Afghanistan; and yet an ex-Secretary of State for India took the opportunity of asserting that the same demand, when it was preferred before the war, was a violation of good faith. Still more indiscreetly, the Duke of ARGYLL assures the Mahometans of India that their race and religion have been insulted by the English Minister, because in the legitimate exercise of his discretion he had withdrawn his confidence from a Mahometan Agent. Worst of all was the invidious inquiry why an Englishman should be deemed more trustworthy than a native. If the Duke of ARGYLL cannot answer his own question, he must have learned little during his long administration of the India Office.

A NEW NORTHERN UNIVERSITY.

WHEN the prayer of Owens College to be made a University was first submitted to the Privy Council, it was with sincere regret that we found ourselves unable to wish it success. We had no disposition to underestimate the merits of Owens College, or the claim upon the Government which those merits constitute. The objection on which we dwelt, and which seemed to us a sufficient one, was that, though Owens College might be the only petitioner now, it was certain, in the nature of things, that it would not long remain the only petitioner. It is unnecessary to state over again the reasons which pointed to this conclusion, because within a few months it appeared that there were at least six colleges which, if they did not regard themselves as on the same level with Owens College at present, were at all events determined to get on that level as soon as they could. The best testimony to the force of the case set up by these colleges is that it has converted the authorities of Owens College itself. The deputation which waited on the LORD PRESIDENT of the COUNCIL last week no longer represented either Owens College to the exclusion of other colleges, or other colleges to the exclusion of Owens College. A plan has been drawn up which finds support both in and out of Manchester, and appears to be as much desired by Yorkshire as it is by Lancashire. It is now proposed that a new University shall be created, to be called, with conspicuous poverty of imagination, the Victoria University, to be composed of any number of incorporated colleges, and to be governed by twelve gentlemen nominated by the LORD PRESIDENT, together with the chief University officers and certain representatives of the graduates of each of the incorporated colleges. Due recognition is accorded to Owens College by its being named in the charter as an incorporated college—a distinction given to no other institution—and by a provision that the first Chancellor of the new University shall be the President of Owens College, and that the first Vice-Chancellor shall be the Principal of Owens College. In the first instance, therefore, the new scheme would be nearly identical with the scheme originally put forward by Owens College. The distinction between the two lies in the fact that provision is made for the incorporation of any number of other colleges which will stand on the same footing as Owens College, provided that they can give satisfactory proofs of their efficiency. The application is to be made to the Court of Governors, and the Court is not to grant it unless it is satisfied that the college seeking incorporation has established a reasonably complete curriculum, possesses a reasonably sufficient teaching staff, in the departments of arts and sciences at least, can show that its means and appliances for teaching are established on a satisfactory basis—meaning, we suppose, that it has, or will have, something in the nature of an endowment—and that it is under the independent control of its own governing body. Any tendency to exclusiveness on the part of the colleges already incorporated is guarded against by a provision that, in the event of the application being refused, the rejected college may appeal

to the Privy Council, by whom its claim to incorporation shall be finally decided. It will be seen that this scheme is drawn to meet the objections which were urged a year ago by the representatives of the Yorkshire College. Leeds and Manchester have, wonderful to say, now met together; Yorkshire asks no more than Lancashire is willing to concede.

The result of this union was seen in the composition of the deputation. An extraordinary number of men associated with the two great Northern counties, or interested in the promotion of the higher education, pressed the claims of the proposed University upon the Duke of RICHMOND. The Manchester contingent was introduced by the Duke of DEVONSHIRE, the Yorkshire contingent by the ARCHBISHOP of the province. Mr. FORSTER presented a memorial in favour of the scheme from Bradford, and Mr. RATHBONE one from Liverpool, which is, we fancy, not very enthusiastic over the idea. Memorials from other towns were presented by their Mayors and supported by members of Parliament. The Universities of Oxford and Cambridge were not formally present, but graduates of eminence joined the throng. Science sent Professor HUXLEY and Sir JOSEPH HOOKER. Churchmen were represented by four Bishops besides the ARCHBISHOP, Roman Catholics by the Marquis of RIPON, Nonconformists by Dr. ANGUS. The Duke of RICHMOND showed his sense of the importance of the occasion when he brought Lord SALISBURY as Chancellor of the University of Oxford to hear the arguments urged in support of the prayer. The fact of two such counties as Yorkshire and Lancashire uniting in supporting a request which involves no grant of money is, of course, one which any Government would treat with respectful attention. At the same time the sudden and exuberant energy with which the season of new Universities has set in must lead any prudent Ministry to look well at the question all round before it commits itself to a decision.

Yorkshire and Lancashire are bent upon having a University which, at all events in the first instance, shall be special to themselves. Hereafter colleges in other parts of England and Wales may seek and gain incorporation; or, if the new University obtains the object of its desire, they may perhaps urge that they are at least as good as the country north of the Humber and deserve the same consideration. A University of Wales has already appeared upon the scene, while Devonshire is not wont to think meanly of itself; but for the present the candidates are limited to Owens College, whose title is universally acknowledged, and to the Yorkshire College, which, though it modestly makes no claim now, will certainly make one before long. We should be glad to know how either, or both, would enjoy a partnership with Aberystwith or Bristol. At the same time we must express our regret that a plan which might have rendered the establishment of a Northern University unnecessary was not more fully tried before the inhabitants of the two counties had so far matured their project. It is often hastily assumed that the reason why young men intended for business are not sent by their parents to Oxford or Cambridge is want of money. Far more often it is either want of time or a not wholly unreasonable fear that the habits and tastes contracted at these Universities are not such as to qualify a young man for business when he leaves them. It is a serious matter to postpone the beginning of the actual work of life till twenty-two, when other young men are beginning it at eighteen, and at the former age the tastes are often so formed that it would be difficult to take up a wholly uncongenial employment. The most obvious remedy for this necessary divorce between the older Universities as they are and the young men for whose benefit the proposed Northern University is designed would be in a return to the practice which prevailed down to a generation ago of sending young men to Oxford and Cambridge at a very much earlier age than is now customary. There are reasons, apart from the chance of attracting a class of students who do not now go there, why this change would be advantageous. But undoubtedly the main ground for advocating it would be the possibility that, if the B.A. degree were once more taken at nineteen or twenty, many parents who now never think of sending their sons to Oxford or Cambridge might be induced to think of it. This is a change which requires no intervention but that of the authorities of the Universities themselves; and, unless they are prepared to run

the risk of becoming the Universities, not of the educated community, but of a single wealthy class, they will be wise, now that they are engaged with such vigour upon internal reforms, to apply themselves seriously to the experiment. It must not, however, be forgotten that the old Universities are actually engaged in discussing the subject of their expansion by way of affiliated colleges. This is too large a question to be entered upon here, and we shall only observe that it ought to be well considered by those in authority before they definitively pronounce on the claims of the Victoria University.

THE NOXIOUS GASES BILL.

THE relation between the man whose works emit noxious gases and the man who breathes them is the relation between the producer and the consumer all over the world. The producer has an abiding interest which he is safe never to lose sight of. The consumer has an intermittent interest which is sometimes keen and sometimes languid—keen when he happens to suffer from the gases consumed, languid when he has the opportunity of protecting himself against future suffering. Now and again, of course, the consumer is roused into sudden energy. He makes his complaint heard among his friends, in the local newspapers, in the *Times* itself. Perhaps he goes further even than this. He has an interview with some high official of the Local Government Board; he penetrates, as one of a deputation, into the awful presence of the President himself. Then, with weeping and with anger, his tale is told. The nuisances which make life unendurable are vividly described for the benefit of Mr. SCLATER BOOTH; and even officials—supposing them to be young to the work—are awe-stricken at the suppressed fury by which the sufferer is animated. If things could always remain at this fever-heat, great reforms might be effected. But somehow or other things never do remain at this fever-heat. When the members of the deputation go home, they find the wind setting in the opposite direction, or they meet the proprietor of the obnoxious works at dinner and discover that he agrees with them in politics, and under these softer influences the worst features of the nuisance are forgotten; and, by the time that the wind has come back to its old quarter or the manufacturer has voted on the wrong side, his adversaries have grown familiar with the offensive smell, and rather resent the existence of noses more sensitive than their own. In this way the men who profit by the nuisance find that it is not impossible to arrange matters with their neighbours, even though the basis of the arrangement is that the neighbours are to suffer while they are to fill their pockets. Occasionally the case of the producer is strengthened by some tremendous blunder on the part of the consumer. The unhappy man is blinded by smoke, and in his agony he fixes on the wrong chimney. Or he is choked by vapour, and he gives a misleading chemical description of the poison which has nearly killed him. Either way he plays in the end the game of the proprietor whose works have been the real cause of all that he has undergone. The only plea which is recognized in England as justifying an interference with trade is the plea of specific personal damage. Supposing that a stranger from the South were to see the whole Lake country reduced to desolation by the fumes from this or that factory, in his capacity of a passing traveller he would have no right to complain. The notion that there can be any public wrong inflicted by the destruction of vegetation, and consequently of scenery, is almost unknown in this country. It is thought sentimental even to refer to it, and, as to making it a foundation for practical legislation, we should as soon think of formally re-enacting the fiction that Christianity is part and parcel of the law of the land. The fact that great fortunes are made out of these unsavoury trades is held to be far more to the purpose. The nose is sanctified by the pocket, even when, as is unfortunately mostly the case, the nose and the pocket belong to different persons.

It is not reasonable therefore to expect much of any proposal to subject noxious vapours to stricter supervision. The Government probably mean well, but it is not probable that they will have the strength which is needed to make their meaning effectual. They are likely to make much of what the proprietor has done to abate the nuisance, and little of the nuisance that remains after all that has

been done to abate it. It is of no use to expect them to take a different view of the circumstances. If Whitehall could suddenly be transferred to the Black country, there might be a chance of the Local Government Board being stimulated into something like activity. As it is, they prefer to possess their souls in peace, and not to make enemies of every municipal authority which takes a narrow view of its duty. It will be seen that we are in no disposition to depreciate the new Bill for the suppression of noxious gases. It cannot in the nature of things be more than a move in the right direction. It is only when the nuisance has become unendurable that any suggestion has been made for its diminution; and it would be idle to expect that the first compliance with this suggestion on anything like a comprehensive scale should not be open to many objections. Still the Noxious Gases Bill is in many respects a decided advance upon anything that has gone before. It does three things, any one of which will constitute a genuine improvement on the existing regulations. In the first place, it defines with greater stringency the conditions under which alkali works shall be carried on. The degree of condensation demanded is prescribed; and the deposit on land of alkali waste which has not been dealt with so as to prevent any nuisance arising therefrom, together with the contact of acid drainage with alkali waste, is forbidden. In the second place, the scope of the Alkali Acts is greatly extended. They are in future to relate to works in which is carried on the manufacture of sulphuric or nitric acid, of chemical manures, or of sulphate and muriate of ammonia; to works in which tar is distilled, or gas liquor used in any manufacturing process; and to coke ovens. Here what may be called the positive part of the Bill ends. When we come to the part which deals with arsenic, cement, or copper works, with tin-plate, glass, lead, or nickel works, with salt-glazing potteries, spelter works, and tar dye works, the proposals take a lower and more permissive tone. When in any of these works it appears to the Local Government Board that means can be adopted at a reasonable expense for preventing or rendering harmless the discharge of any noxious gas, the Board may by a provisional order require the adoption of such means, if the order be confirmed by Parliament. Happily the progress of scientific investigation is irrespective of the interests of manufacturers; otherwise it might be a long time before means for preventing or rendering harmless the discharge of noxious gases would be discovered.

The fourth part of the Bill contains some useful provisions. Sanitary authorities are empowered to proceed in the County Court against any work which causes a nuisance. If this permission were limited to cases in which the nuisance lies within the jurisdiction of the complaining authority, it might not come to much. But it is expressly extended to cases in which the nuisance lies without the district of the complaining authority, and it has often been observed that a Sanitary Authority is much more rigid in looking after the sins of its neighbours than in dealing with those which appear more properly to come under its notice. A still more valuable clause is that which allows any person injured by a "contributory nuisance"—that is, by a nuisance caused by the acts or defaults of two or more persons—to bring one action against all such persons and to recover damages, even though the nuisance may partly arise from the acts or defaults of other persons who have not been made parties to the action. The absence of such a provision has frequently led to a failure of justice, and its insertion in the present Bill is a real advance towards an effective restriction of the acts complained of. The Bill is one which will need to be carefully watched in its progress through Committee. Many large and powerful interests will be anxious to water it down; but if it passes in a form not less effectual than that which it at present wears, it will be a real, though not a final, step towards satisfactory legislation on the subject.

ALPINE ADVENTURE.

THE recently published number of the periodical in which the members of the Alpine Club record their achievements is of unusual interest. It contains an account of the first ascent of one of the two peaks which until last year still remained unclimbed, and a short description of a series of mountain expeditions in Dauphiné, made by travellers who trusted entirely to their own skill and strength, and took with them neither guides nor porters. Both papers are worth attention, and the first especially is likely to attract more readers than Alpine narratives usually do, as the

mountain spoken of in it is well known to all who have been at Chamouni. Every one who has visited the valley of the Arve has seen and wondered at the Aiguille du Dru, and probably to most of those who have looked at it an attempt to ascend it must have appeared about as hopeful an undertaking as an attempt to swarm up an obelisk would be. By a considerable number, even of those who knew how a way could be found through the most forbidding crags, the Dru seems to have been thought inaccessible; but a belief in the possibility of scaling the mountain has been entertained by a few sanguine men, and notably by Mr. C. T. Dent—the Secretary, we believe, of the Alpine Club—who has continued to maintain his opinion in spite of facts strongly calculated to shake his confidence in its soundness. At length he has been able to vindicate triumphantly the justice of his views, for last summer he succeeded, after repeated attempts, in reaching the summit of the famous Aiguille. It was then, therefore, an error to regard this peak as inaccessible; but it must be said that it was an error for which some excuse must be made, for it certainly appears from Mr. Dent's account that the mountain was nearly as difficult as a mountain could be without presenting to the climber absolutely insuperable obstacles.

The Dru, as need hardly be said, is but a small mountain, being only 12,517 feet high, but its very remarkable form places it—if the expression may be allowed—in the first rank of Alpine peaks; and how much its wonderful steepness has impressed mountaineers is shown by the fact that, during the time when the Alps were being subjugated, it was left in peace. Not till 1873 was a serious attempt made on it. True it is that, a century ago, an English nobleman who visited the Montanvert grew much excited with the idea of the magnificent view he would have from the summit of this peak, and bounded off with the idea of immediately ascending it, followed by one of his companions, who was agitated by a most unfounded fear that, if the youthful aristocrat got to the top he would greatly abash his fellow travellers by telling them they had seen nothing. But, as need hardly be said, the efforts of these two ambitious travellers had as much chance of success as an attempt to swim across the Atlantic would have, and their impetuous rush towards the Dru cannot of course be regarded as a real attack on the mountain which enjoyed immunity from all assault for nearly a century from the time when they were at Chamouni. At length, in the year above mentioned, its long respected crags were assailed by some members of the Alpine Club with Swiss guides who did not get anywhere near the top of the mountain, although, as it afterwards appeared, they hit off the right route. They were followed by Mr. Dent, who made two attempts on the mountain in the same year, and, unfortunately for himself, chose a different line from that which had been taken by his predecessors. They had attempted to reach the lowest point of the ridge which runs from the Aiguille du Dru to the Aiguille Verte, and had hoped to be able to proceed along this ridge to the summit of the former mountain. Judging, wrongly as it afterwards turned out, that there was no use in attempting to follow the route on which they had failed, Mr. Dent determined to try the southern face of the Aiguille, and see whether he could not discover some way over it to the much desired goal. He was unsuccessful, having on each occasion to stop, for the undeniably sound reason that it was absolutely impossible to proceed any further. In spite, however, of these very decided checks, he came to the conclusion, based seemingly on a belief in the benignity of nature, that if ever the mountain was ascended it would be by this southern face; and this opinion was confirmed the next year, when with the guide Burgener Mr. Dent reached the Col between the Aiguille du Dru and the Verte, for both the Englishman and the guide decided that along the ridge there was no way to the summit. By this very ridge, however, it was that the same traveller and guide afterwards gained the highest point of the mountain; but though Mr. Dent thus proved himself to have been wrong in regarding this route as impossible, he may still prove to be right about there being a way over the southern face. The Dru, it should be said, is a double-headed mountain, culminating in two peaks, which lie N.E. and S.W. of each other; of these the N.E. peak is slightly the higher, and to this Mr. Dent clambered last year along the ridge just mentioned. The S.W. peak, however, is still unascended; and perhaps a route to it may be found over the crags of the not very attractive southern face. The question, which Mr. Dent treats with a gravity befitting its weight, will doubtless soon be solved, as it is impossible to doubt that the temptation of climbing very dangerous rocks in order to reach a point below the summit of a mountain will prove irresistible to some of the ardent explorers who are given to seeking uncomfortable places in the Alps.

The attempt made to scale the Dru in 1873 seems to have excited the ambition of members of the Alpine Club, and between that year and 1878 not a few assaults were made on this peak. After an unsuccessful attempt from the northern side in 1875 Mr. Dent did not again try the mountain until last year, when he arrived at Chamouni with what he calls the "fixed determination" to climb the Dru, or, so far as might be possible, to prove its inaccessibility; and no one who reads his account will feel the smallest doubt that he was very terribly in earnest about his undertaking. Five times did he try the mountain unsuccessfully; and if, after the last of these attempts, he for a while gave up the struggle and returned to England, it was not because he was weary, for he had become convinced that victory was possible, but because continuous bad weather seemed to make all effort hopeless for the time being. Recalled by a telegram

which told of better things, he once more started for the Dru, and once more returned beaten, but full of confidence nevertheless; for his failure this time had been due to the fact that one of his guides was utterly incompetent and worthless, and he now had no doubt whatever that he would be able to reach the summit. Four days after this defeat he set forth again with an English companion and two Swiss guides, Alexander Burgener, already mentioned, and Kaspar Maurer; and so secure did he feel of victory that he kindly told his friends at Chamouni to look out for him on the summit between 12 and 2 P.M., which let it be hoped they did, and found their faith not unwarded. The route taken by Mr. Dent on this occasion was, as already mentioned, that which had appeared the best to those who first attempted the Dru. Admirably led, according to his account, by Alexander Burgener, the mountaineers climbed nearly to the Col between that Aiguille and the Aiguille Verte. Then, turning to the left, they passed along the face of the mountain for a short distance, and had to make their way up some very steep ice, which partly filled a *coulouir*, or channel. In cutting up this one of the guides had a narrow escape of his life. This *coulouir* passed, there was a rock climb to the ridge between the Dru and the Verte which has already been several times mentioned, and along this ridge, or along the face of the mountain a little below it, the mountaineers passed to the summit, which they gained just after noon, so that, if there were any friends watching in Chamouni, they cannot have had long to wait. Mr. Dent's success certainly merited the notice of his friends, and even those who have no sympathy with Alpine climbers can hardly fail to admire the extraordinary perseverance and the endurance which he displayed. Ten times had he attempted the Aiguille du Dru before he scaled it, and of these attempts six were made in one season, which was marked by exceptionally bad weather. It may seem scarcely credible to those who have any acquaintance with Alpine literature that, though he has so much reason for taking pride in what he has done, he has such forbearance and self-control that, in the account of his expedition from which we have quoted, he refrains from giving any description of the view from the summit of the Dru. He has thereby entitled himself to the gratitude of all those who have suffered from the excruciating transports of successful mountaineers, and his example should certainly be deemed worthy of general imitation, if general imitation were possible; but, unfortunately, it has been set too late in the day. There can only be one more ascent of importance in the Alps, and only one more writer can therefore be tempted to write fine English about what he saw from an Alpine summit. Let it be hoped that the mountaineer who ascends the Aiguille du Géant will be as self-denying as Mr. Dent, and will not think it necessary to indulge in frigid enthusiasm and to show how many adjectives he has at his command.

Mr. Dent's paper, it should be observed, possesses merits besides the negative one of containing no inflated sentences, as it is a lively and well-written description of work in the Alps. Similar praise can hardly be given to the other paper mentioned at the beginning of this article, but it is nevertheless decidedly interesting, as the expeditions which are described in it must have required no small amount of skill and endurance on the part of the travellers who undertook them. Working entirely without guides, Mr. F. Gardiner, the author of the paper in question, and two other English travellers ascended for the first time a number of small peaks in Dauphiné, and made other ascents which were not new, but were extremely difficult. Thus they climbed, without either guides or porters, the Pelvoux and the Pic des Ecrins, both of which have been looked on as decidedly formidable mountains, the latter indeed having been regarded with special respect. There will, of course, be some difference of opinion as to the amount of danger incurred in such expeditions, and as to the advisableness of undertaking them. There seems to be disagreement on the subject in the Alpine Club, and Mr. Gardiner notices what were apparently some very feeble and conventional arguments against mountaineering without guides. No doubt it would be the height of folly for men who had not qualified themselves for such work to undertake it; but it is by no means easy to see why men who by many years' practice in the Alps have learned thoroughly how to grapple with mountain difficulties should not rely entirely on themselves, and dispense altogether with an assistance which is for them unnecessary. It is clear that Mr. Gardiner and his friends had thus qualified themselves, for their success shows how well trained they were, and it would certainly be unfair to criticize them as having wantonly incurred serious risk. They may perhaps be liable to criticism of a totally different sort, for it must be said that great mountaineering prowess, like other forms of athletic skill, appears to have its bad side as causing men to look with contempt on literature in all forms. Thus Mr. Gardiner, quite wrongly in our opinion, seems to think that even the *Journal* of his own Club is not worth reading. He complains that in an article which appeared some time ago in the *Saturday Review*, he and his friends were spoken of as having made eight expeditions, whereas they had made fifteen, and that the height of two of the peaks they had ascended was ignored. If he had looked at the *Alpine Journal* he would have seen that only eight expeditions were recorded in it, and that there was no mention of the two ascents in question. Unfortunately, Alpine achievements are only known to the outer world through the medium of the periodical for which this member of the Alpine Club appears to have so mistaken a contempt.

That in future all Alpine achievements worthy of notice will resemble those of himself and his friends can hardly be disputed.

There is but one first ascent to be made in the Alps, and most of the peaks have been ascended and most of the passes crossed many times. It is impossible to suppose that men will continue for long to find anything interesting in devising "new routes" and in solving a problem which may be thus described:—Given a mountain, to find the worst way to the summit. A certain number of travellers will probably continue to take pleasure in following beaten tracks, but energetic travellers, if unable to betake themselves to the Andes, the Caucasus, or the Himalayas, will most likely gratify their appetite for hard work and adventure by dispensing with guides and making their way unaided to the tops of difficult peaks and over the most trying passes. It can hardly be necessary to add that we hope such adventures will only be attempted by thoroughly competent and experienced mountaineers.

M. VICTOR HUGO ON AFRICA.

A RECENT critic of the work of M. Victor Hugo ventured to draw attention to some of the great poet's weaknesses. He "piles Pelion on Ossa," he is conceited, he is egotistic, he is not strictly accurate. We may admit all this without abating much of our admiration of a massive and many-sided genius. But M. Hugo the lyricist, the dramatist, the novelist, is one thing, and M. Hugo the after-dinner speaker is quite another. The French have taken rather kindly to the truly Britannic custom of celebrating everything with a dinner-party. A dinner has been given to M. Schoelcher, who helped to carry the decree of 1848 which formally abolished slavery in the French colonies. At this entertainment M. Victor Hugo presided, and his speech almost justifies the censures of his critics, if his critics confine themselves to his after-dinner rhapsodies. It was sonorous, grandiose, supremely absurd; it reminded one of that complicated tempest at sea which an English poet once beheld, and which he thinks typical of M. Hugo's genius. There were rumblings, roarings, flashes, and a sublime mixture of big words and inconsistent ideas.

A Roman Emperor used to declare that the ocean took a visible form and conversed with him. One could almost believe that Africa in person had talked with M. Hugo, and that his remarks on Negro Slavery, Nihilism, Chaos, and the Void were a well-meant effort to reproduce a dialogue with a feverish dream. By way of making confusion twice confounded, we have M. Hugo's speech both in a French report and in the translation of the *Standard's* Paris Correspondent. If the French version is right, the English Correspondent has taken liberties with Victor Hugo—sometimes has tried to make him talk sense when he talked nonsense, and has now and then added a very needless and profane emphasis to expressions already sufficiently emphatic.

"Let all begin from Jove," M. Hugo began with himself, and his position at the moment. "Messieurs, je préside: c'est à dire, j'obéis." The proper chairman of a dinner-party which celebrated the emancipation of French slaves was, said M. Hugo, not himself, but another. "He who said to the black human race, in the name of the white human race, 'Be thou free!' was the person who ought to sit at the head of the table. That person was M. Schoelcher." There are some pleasingly Hugoesque assumptions here. The whole of the negro race are supposed to be the slaves of the French colonists in Algiers and New Caledonia, while France stands for all white men. M. Hugo treats history as Turner treated the hard facts of landscape. He completely ignores the English abolition of slavery, and complacently remarks that France and M. Schoelcher struck out the idea of liberating the black. A poor black man was introduced in the course of the evening that M. Hugo might shake his hand, and that the *Rappel* might observe, "The negro was a slave, France made him a man." France, however, and England too, seem to M. Hugo to have done quite enough for the black. After enslaving him, they have kindly ceased to do so, but M. Hugo now proposes that they should go and annex the whole of his territories. "These two great free peoples, France and England, have seized Africa; France holds her on the west and the north, England on the south and the east." With Sir Bartle Frere annexing all the continent from the Cape to Zambesi, and with M. Hugo urging Italy to throw in for a share, while France takes everything she can get, the negro has really little cause to be grateful to his benefactors.

It is when M. Hugo comes to prophesying that it is hardest to reconcile his French and his English reporters. "Let us take the opportunity of contemplating the future," the *Standard* makes the poet say; "let us ask ourselves what the nineteenth century will do. I need hardly tell you that geographically—I will merely consider the question from that point of view as I wish to be brief—the destiny of man is in the South." This is very mild, for M. Hugo. The mere performances of the nineteenth century are almost beneath his prophetic notice. What he did say was this—"Demandons-nous ce que fera le vingtième siècle." Let us see what the twentieth century will do! But even the results of that inquiry were, he said, too obvious to be worth mentioning to an intelligent audience. "Politiquement, vous le savez. Je n'ai pas besoin de vous le dire." His friends had a perfectly clear view of the politics of the twentieth century. It was about the geography that they needed a hint. "Géographiquement, la destinée des hommes est au sud." But before going south, which he presently did in great rhetorical pomp and triumph; before carrying the war into Africa, M. Hugo cast a glance at Germany and Russia. Germany was gathering herself together for a fight with all modern ideas, and if that is true, we fear the betting is all against

the ideas which M. Hugo backs. In Russia three gigantic phenomena present themselves to the curious observer. The Infinite is in conflict with absolute Power; the Void is giving birth to Chaos, and the Individual is discoursing with the Abyss. The discussion may best be put into dramatic form, as it might appear in one of M. Hugo's plays:—

L'INDIVIDU.
Je veux tout, je prends tout, j'ai tout!
LE GOUFFRE.
Nihil!

Réponse terrible, cries M. Hugo, but the *Standard*, giving M. Hugo a friendly hand, makes the answer of the Abyss certainly English, but possibly ridiculous. "Omnipotent despotism receives from the Abyss the terrible reply, 'Nihil! Damnation.'" The *Standard's* profane addition to one of the most remarkable dialogues in history reminds one of the showman's account of King Darius, Daniel, and the Lions. "'At him,' says the king. 'We won't,' says the Lions. 'At him again,' says the king. 'Blowed if we will,' says the Lions,—which was a sell for the great King Darius, and very vexatious."

M. Hugo soon leaves the North, with its snows and woes, and marches south, "charioted by Bacchus and his pards." His invasion of Africa is like the progress of the God of the vine; the wild beasts fawn on him, the mountains nod, the seas smile (as if they had some sense of humour), and the poet tosses tropes, allegories, similes, prophecies, prayers, invocations, with a liberal hand. It is difficult for translation to do justice to M. Victor Hugo's prodigious rhapsody on the Dark Continent; and, if the result reminds any one of Mr. Hepworth Dixon's prose, it must be remembered that great wits jump. "The destiny of man is in the South. The hour has come to bid the old world wake and be a world renewed. The hour has come to tell to Europe that Africa is on her boundaries; to assure the four nations that made modern history—Greece, Italy, Spain, and France—that they are still where they were of old. . . . The hour has come to cry to them, 'Unite, go southwards! Behold ye not yon strand that bars the way! 'Tis there, that mass of ashes and of sand, that heap of dust which for six thousand years stays the world's path progressive. There is Ham! huge Ham, that stops swift Shem upon his march—'tis Africa!'"

"What a country Africa is, to be sure!" says M. Hugo, in a more colloquial tone, which, however, he does not long maintain. The poetic impulse leaps on him again as Apollo drives on his priestess. "Africa is more, and less, than a miracle. Africa is the absolutely terrific." (The *Standard* says that Africa "combines the horrible with the absolute"; but that can hardly be correct.) "Le flamboisement tropical, en effet, c'est l'Afrique." To see Africa is to be blind with excess of light, M. Hugo says; and indeed his own rhetoric is so glowing that it is best read through blue spectacles. Though Africa, from one point of view, is an uninviting mass of ashes and sand, where big black Ham lolls in the sun, from another point of view Africa is a capital place for the European filibuster. There is Mr. Stanley's aspect of Africa, which M. Hugo hastens to dilate upon. "Hardy explorers have adventured themselves in Africa; as they advance the fabulous becomes real. These lunar landscapes" (perhaps he is thinking of the mountains of the Moon) "are converted into terrestrial scenery. France is going to give Africa a sea." This is perhaps the finest thing, from whatever side we look at it, in M. Hugo's speech. Africa is a burnt-out cinder, like the Moon. France is to give Africa an inland sea—France, which would do as much for the Moon, if only she had the chance. By this trope M. Hugo means to refer to Mr. Donald Mackenzie's interesting scheme for flooding the Sahara. It would not have done to say "Scotland is about to make Africa the present of a sea," and yet the name Donald Mackenzie seems not altogether French. Nature, it turns out, has been almost as kind as France intends to be. "Des lacs sont aperçus; qui sait? peut-être cette mer Nagain dont parle la Bible. De gigantesques appareils hydrauliques sont préparés par la nature et attendent l'homme. . . . cet univers qui effrayait les Romains attire les Français!"

In Africa M. Victor Hugo recognizes the home of the United States of the South and the future. France, Italy, Spain, and Greece are to make new homes there, and there is to be room for England. The Boers M. Victor Hugo does not mention; the Zulus he appears never to have heard of; and yet we cannot but ask what will the Zulus be doing all the time? If they fall in with the Greek colonists, we rather pity the latter. It is also plain that, what with French, English, and Italian States, there will be some squabbling about scientific frontiers. In the papers of the twentieth century it will be told how France is attempting to cross the Tugela, or how England asserts a natural claim to the Zambesi. Human nature will be human nature, even in Africa. M. Hugo does not see it; in those blissful climes, among the "gigantic hydraulic apparatus," he says there will be "nulle haine, nulle violence, nulle colère. C'est la grande marche tranquille vers l'harmonie, la fraternité, et la paix." The conclusion, the peroration, must be given in the bard's own burning words. He has just said that "the white has made the black a man." Then he cries, "Allez, peuples! Emparez-vous de cette terre. Prenez-la. A qui? A personne! Dieu offre l'Afrique à l'Europe." Thus the poor black is no sooner made a man than he becomes nobody. Heaven has given his territories to Europe, as the Church gave America to Spain. M. Hugo says the earth will be "de plus en plus dégagée des prêtres et des princes"; but

his new faith is very like the old. The Spaniards were to make the Indians Christians, and possess their country; Europe is to make the negroes men, and annex their lands. "Changez vos propriétaires en propriétaires," says M. Hugo; at whose expense? We suspect that the negroes will not be grateful to M. Hugo, and that, if they could get hold of him, they would willingly sacrifice him to the *manes* of Umbellini.

THE ARUNDEL CASE.

THE general interest which has been taken in the Arundel Church case is typical of the age. The suit, no doubt, was picturesque in all its surroundings. On one side was a puissant Duke, but a Papist; on the other a simple Vicar, but the representative of the powerful Establishment. Property was the war-cry of one party, and desecration of the other. The battle-field was a very stately church, reared at the end of the fourteenth or beginning of the fifteenth century, near an historical castle, in which a well cared-for nave was ill mated with what to all external appearances was a chancel, spacious and once rich above the average, but now squalid and ruinous beyond the rudest church in Wales, open to owls and bats, though closed to Christians, and containing what were originally gorgeous mediæval tombs, under which and about the building lay historical Fitzalans and Howards, in a condition compared with which the headstones and the bodies of the grimmest disused graveyard in the heart of the City might be said to be reverently cared for. The Vicar claimed to have and to use this as his chancel; the Duke refused to surrender what, as he alleged, was his private chapel. An open grill had for centuries parted the two portions of the church. At a comparatively late time, when the eastern limb had become a ruin, the parishioners were compelled to add the protection of a boarding, and very recently the Duke built a solid brick wall on his side of the grill. The question was raised by the Vicar withdrawing a brick from this wall, and the trespass was duly tried before Lord Coleridge without a jury. After a protracted hearing, judgment was given in favour of the Duke of Norfolk, and so the eastern portion of the once collegiate and still parochial church of Arundel is now legally no part of that church, but a private apartment of the Duke of Norfolk, bearing the name of the Fitzalan Chapel, and at his disposal, either to retain in its condition of unpicturesque ruin or to restore for the rites of his Church. Of course private feeling has no place in the affair. If the apparent chancel is really an impostor, so let it be—it is well that the fact should have been proved; while we can only hope that the discovery will stir up the owner to a little more respect for his property and for the remains of his ancestors. Still the grounds of every judgment are open to criticism, and particularly when the Court is not one of final resort. We conclude that in coming to his decision Lord Coleridge has marshalled all the arguments which are valuable for establishing the Duke of Norfolk's proprietary rights in the Fitzalan Chapel, and we shall accordingly examine them as they are presented by that very able Judge.

In dealing with a present question of disputed ownership affecting a pre-Reformational church the parties interested have the choice of relying on the state of things as they conceive them to have existed before or after the Reformation, or on both. In this case Arundel Church had been at the earlier period both collegiate and parochial, while the existence of so large a chancel (for chancel it then certainly was) might reasonably be referable to its collegiate character. The question, therefore, put plainly, was whether, on the dissolution of the college, this chancel passed to the Duke of Norfolk, as re-grantee of the college property, or adhered to the church, which was still parochial, though no longer collegiate. The Chief Justice is unambiguous in his description of the pre-Reformational state of things. In commenting on the instrument of the foundation of the college in 1379 or 1380, he says:—"I am of opinion that the church spoken of in these documents is the whole parish church of St. Nicholas, Arundel, including what is now used by the parish, and what is claimed by the Duke of Norfolk. . . . I cannot help knowing that there are numerous instances in different parts of England of churches still called collegiate which were before the Reformation the churches of colleges of secular priests, which were also the churches of parishes of which those colleges were rectors, the freeholds of which churches were then in the colleges in the sense in which the freehold of any church is in an ordinary ecclesiastical rector, and in which the parishioners had certain rights and the colleges certain other rights—rights co-existing and not conflicting—which churches nevertheless were one, not two, and that not merely architecturally and to the eye, but really and in law." We think that Lord Coleridge can hardly have appreciated the extent of this admission, which comes to us with the cumulative force of a general principle, clearly and trenchantly laid down, and then applied with concentrated emphasis to the particular case of Arundel. A church "called collegiate" was one in which there used to be a "college of secular priests," and in which the "parishioners had certain rights and the college certain other co-existing, not conflicting, rights"; while these churches were "not one, but two." To this the Chief Justice should have added—And the college, besides its rights, had also correlative responsibilities. Now, then, what were these rights and these

responsibilities? Lord Coleridge answers this question, at least for Arundel, when he asserts that the college was the "rectors," or, more properly, rector of the church. The term "rector" is now no doubt often taken to mean no more than the man or the corporation, clerical or lay, that receives the great tithes; but, in the original sense of the word, the rector has to provide the service in return for his remuneration, either by himself or by his "vicarius." The rights of the college were, as the Chief Justice teaches us, those of a rector; while the rights of the parishioners were necessarily to obtain at the hands of that rector those spiritual privileges of which he was the official channel, and as to which the fact of his being a collegiate body, and not a single priest, could make no difference to the worshipper. The Judge himself reminds us that the collegiate church was not two but one, although it housed both college and parishioners. He might have gone on to explain that the two inhabitants dwelt together as co-partners in the same "co-existing" actions, and not as separate lodgers using different rooms of the same house for different objects. His statement that the collegiate (*plus* parochial) church in its relations on the one side to the College and on the other to the parishioners—both of them possessors of rights in it—was not two but one, and that the college was also the "rectors," involves the conclusion that, as far as the practical wants of the parishioners were concerned, it was to them, for the practical needs of their religion, a parish church, although the clerical body to which they had to look for spiritual ministrations enjoyed the superior dignity of being a college. Battle Church is not the less a parish church now because its incumbent is still named a dean than is any neighbouring one which can only produce a vicar. Stripped of accessories, ritual or architectural—side-altars, subordinate offices, and so on—what we may call the normal apparatus of obligatory public worship in the old English Church was a parish church divided into chancel and nave, in the former of which the parson said mass on the proper days for his parish, and in the latter of which his parishioners assembled to assist at that mass; and, substituting the services of the Prayer-Book for the Missal, the same holds true as the theory of the post-Reformational Church of England. This was the way in which every church, whether collegiate also, or merely parochial, was, in Lord Coleridge's expressive language, not two but one; that is, its two compartments came into simultaneous use for the one action which demands the co-operation alike of rector (or his equivalent) and of parishioners in that which was the *raison d'être* of the building. We have in our eye another church in the same county as Arundel, and about contemporaneous in date, which was before the Reformation both parochial and collegiate, and founded like it by a powerful lord, whose castle adjoined. Here, lord as well as college having disappeared, the whole old structure is still in use under the usual conditions of other parish churches. The still more frequent case of parish churches of which a distant collegiate church was impropriator illustrates the same principle. The church in this case belonged to the college as rector; but it was not the less the parochial chancel and was used by the parish while the college, as rector, officiated in it by deputy, through the ministrations of its "vicar." We frankly concede to Lord Coleridge that the theoretical unity of churches was much obscured in the middle ages by such structural additions as solid screens and returned stalls, which hid the priest in the chancel from the parishioners in the nave. But Arundel Church was a curious and emphatic exception to this practice, the screen there having been in the middle ages, and still being, an open iron grill, while, as if for extra precaution that the church might be not two but one, there are no returned stalls. Curiously, in a later part of his judgment Lord Coleridge appeals to this very grill—an abnormally transparent form of chancel screen—as if it proved the exceptional rights over the chancel of the Earls of Arundel.

Laying down as he does so distinctly that Arundel, as a collegiate church, is one which is not two, but one, the Judge does not condescend to notice the help which was proffered to him from the examples of churches which were, on his own principles, not one, but two—namely, monastic churches in portions of which neighbours or dependents of the convent had enjoyed parochial privileges. We have no space now to follow up the distinction, which is rudimentary to any student of ecclesiastical antiquities, between a monastery of regulars and a college of secular priests, the forgetfulness of which has tended to obscure the present controversy.

We are very careful not to go beyond what we believe to be the expansion within its own lines of Lord Coleridge's direct statement that Arundel Church was (while not ceasing to be parochial) a "church called collegiate," and in which accordingly "the college had certain rights and the parishioners certain rights," while, for all that, the "church was one, not two," and the "parish church of Arundel" and "the church of the college" were the "same building." These positions, with which we entirely concur, land us, as we contend, in the inevitable conclusion that, of this one and the same building—"parish" and "collegiate"—the nave must have been parochial and collegiate likewise, and similarly, the chancel parochial and collegiate likewise; otherwise, if there was any part of the building which was one and not the other, then Lord Coleridge's statement that they were "one, not two" buildings, would have been falsified. In illustration of this position we may refer to the following passage in his comments upon the deed of foundation:—"It is also provided that on certain occasions, *post magnam missam in cancello celebratam*, certain psalms and prayers shall be recited in the choir, chancel

and choir being apparently used as synonymous." There can be no doubt of this; a choir and chancel both mean the eastern limb of a church, where the stalls and the high altar stand, but choir is especially applied to that portion of a church of higher dignity, cathedral, monastic, or collegiate. We shall further see how valuable is this observation of the Chief Justice.

It is, accordingly, with much amazement that we find the learned Judge further on laying down that, to his mind, "all the evidence shows that this building never was a parochial chancel." We shall not press the apparent inconsistency of the two statements further than to observe that such a conclusion following such a premiss requires unusually strong evidence of fact. What are the facts on which the Judge relies? Documents come first as in authenticity and in the scheme of his judgment. A will of an Earl of Arundel in 1415 was adduced by the Duke to show that "the college had exclusive rights in the building now claimed"; but Lord Coleridge passes this and several other early ones by to dwell on what he terms a curious document—namely, an award made in 1511 apportioning the liabilities of repair. The college is solely to repair the south transept, *qui cancellus parochialis vulgariter nuncupatur*, the eastern portion being elsewhere called *chorus ecclesie*; the Corporation and the parish the north transept and the whole of the nave, while the aisles, the bells, and the bell-tower were divided between the parties. "Beyond this it appeared that the college was charged with the repair of the chancel, because, being rectors, it was only fair that they should do so." These facts lead the Judge to the conclusion that the south transept was the parochial chancel, and the building in dispute not so, and "that the high altar of the parish was not there." The description which we have just quoted of the south transept has obviously made a strong impression on the Judge's mind, and it certainly points to an inference which the other side has to rebut. But, after all, the inference is not so very strong. In this very document—all of which, as Lord Coleridge actually labours to show, dwells upon the unity of the building—the eastern part is termed *chorus ecclesie*, and this, as the Chief Justice has already taught us, is equivalent to the chancel. But whence this "commonly called" parochial chancel? Without doubt it held an altar, and at that altar the "rector" i.e. the college, gave to the parishioners that obligatory low mass which they were glad to get rather than the more lengthy high mass at the altar in the choir. Accordingly the rector was naturally charged with the repair of this part. But this liability still left the eastern part the *chorus ecclesie*. One result, at all events, must flow from the Judge's inference, to which he forgets to refer. If this transept be the real parochial chancel, then the abiding obligation to keep it in repair must rest on the rector, the Duke of Norfolk, and his not having done so is as good an inference against the assumption as those which have been drawn in the other direction from the history and condition of the eastern limb. Lord Coleridge himself advances as the reason why the college was equitably compelled to repair the disputed building, that they were the rectors. But what is the portion of every parish church which without exception any rector—be he spiritual person or impropriator—is particularly and exclusively compelled to repair? Every vestry clerk will answer that it is the parochial chancel, though every vestry clerk may not have realized the fact that the rector does so because he still is in theory, though too often only nominally, the minister, and because that chancel is the place of his ministrations. Had we been searching for the one fact which above all others would prove conclusively to us that the disputed building "was the parochial chancel," it would have been that the rector was bound to repair it. The men who did so were the members of the college; but Lord Coleridge himself tells us with emphasis that they did so not as college, but as rectors. Had they done so as college, a different question would have arisen, as to which we need only say that, as it never arose, it need not now be argued. Lord Coleridge tells us not only that they did so, but that it was fair that they should do so because they were rectors. Lord Coleridge then proceeds to the surrender of the college to Henry VIII. and its re-grant, and on this he observes:—"He did not think that there was any ground from the language of the surrender for contending that the church was divided into two parts, and that, under the term 'Ecclesia,' only the thing now in question was surrendered." From the statement of the Judge we contend that the presumption must be that this non-divided church was, like all other non-divided churches, made up of the usual nave and chancel. The value of this pronouncement or concession on the part of Lord Coleridge is exceptional, for it is in reference to the very transaction which repealed the old condition of things and created that new and present one over which the parties have been fighting. Up to that date the eastern portion was *chorus ecclesie*; now it is, as the Duke contends, a private room of his own, called the Fitzalan chapel. The breach of continuity must have taken place at some date or other, and by a happy accident the very document exists in which, if anywhere, we are bound to find it; and yet it is of it that Lord Coleridge tells us, "I think there is no ground whatever in the language of the surrender for contending that at the date of it the architectural whole of the parish church of Arundel was divided into two churches, and that, under the term 'ecclesia,' only the building now in dispute was intended to be, or was, in fact, surrendered." Nave and choir were, in fact, surrendered together as making up one church, and the burden of proof ought surely to rest on those who say that the latter was in consequence sundered and became by some underground process

no part of the church. They answer our demand for evidence by inference and conjecture. The remaining documents are very briefly touched on as really throwing no light on the question, and "then Lord Coleridge points out, we conclude on sufficient evidence, that, since the surrender in 1544, "no act of religious worship had taken place in the building"—a fact which we contend is fully explained by the further one that the key was in the hands of the successive lords—and that burials and interments had taken place much as the different dukes liked; and finally that "the utter neglect of this beautiful and interesting building by the same line of owners is almost equal proof of the absolute character of the ownership. . . . The access which was denied to the vicar and the parishioners was, however, freely granted to the owls and to the bats. . . . A stronger assertion of an absolute right in a portion of an ecclesiastical building than the claim to exclude every one from it, and to treat the place as a store for tools and ladders and building materials, and to suffer it to become almost a ruin, could hardly be conceived."

The sentences which we are compelled, for the sake of brevity, to omit, embody a rebuke as pungent as it is deserved to the great house of Norfolk for a neglect—alike incomprehensible on the score of art, pride, and sentiment—not merely of the structure, but of the beautiful historical monuments, "such as families far less illustrious than the Howards and the Fitzalans seldom allowed to exist in reference to the tombs of their ancestors." The inference which, as we see, the Chief Justice draws from this neglect is that the Dukes of Norfolk allowed these monuments to fall into unparalleled decay because they knew that they were personal property as no other tombs in any other church could be. This reasoning is psychology, not law, and is peculiar, not to say rash. Whenever a traveller sees a goodly mansion falling into squalid decay, the windows broken, the doors and sashes rotting, the tiles slipping off, the plaster falling away in loathsome patches, he spontaneously exclaims—That house must be in Chancery, it has no certain owner; if it had one, it is impossible to suppose the man would allow such waste of valuable property to continue. What stands good of houses is surely as true of chancels, and as we have got away from law and fact to navigate the cross seas of conjecture, we have a right, not inferior to that of Lord Coleridge, to contend that this strange conduct of Fitzalans and Howards, of which far less illustrious or wealthy families have not been guilty, and which is thoroughly inconsistent with the pride and magnificence of this family in all other matters, must have come from the consciousness of an insecure and precarious claim of ownership—a claim strong enough to lock parson and parish out and prevent anybody else from doing anything for the good of the building, but not so strong as to enable the occupant to discharge the ordinary functions of a repairing tenant.

But the Chief Justice is equal to the emergency, and comes forward with an apology for this eccentric exercise of the right of ownership. It was said that the Howards, being a great and powerful family, were also members of a religion which was for many long years proscribed and persecuted. This is a picture capable of historical investigation, while its value depends upon its standing the test. The claimants of the building were "members of a religion which was for long proscribed and persecuted"; so, though they claimed the Fitzalan chapel, they were unable even to keep its roof from tumbling down or their ancestors' tombs from falling to pieces. These proscribed and persecuted Dukes of Norfolk and Earls of Arundel were no series of Egyptian and Assyrian monarchs painfully identified on obelisk or cylinder, but some seven or eight men whose names and careers are written in the history of England, and are familiar, we should hope, to every girl who is in training for a local examination. We pass over the preliminary demurrer, to which Lord Coleridge himself refers, that, while on the whole a Roman Catholic race, Protestant Dukes of Norfolk have not been unknown; and that, at all events for the last forty years, the Howards have not only been free to do what they like with their own, but have had men like Pugin to tell them how to do it. Queen Elizabeth's Duke of Norfolk was no doubt beheaded, but so far had he been from proscription and persecution that the causes of his fall were the pride and pomp which led him to plume himself against the Crown and to conspire with the Queen of Scots. His son shared his disgrace, but his grandson was so little proscribed or persecuted that in 1603 he was restored to the grand titles of Earl of Arundel and Surrey, created in 1621 Earl Marshal (the original dignity being under attainder), and in 1644 Earl of Norfolk. To an Oxford scholar like Lord Coleridge the name of Arundel is surely very familiar. The son of this Earl matched himself with a daughter of the almost royal house of Stewart Duke of Lennox, while his "proscribed and persecuted" son was by two Acts of Parliament, passed in 1664 and 1665, restored with the ancient precedence to the Dukedom of Norfolk and all its attendant dignities. We need not follow the pedigree further, having shown to how much of proscription and persecution the owners of Arundel were subjected during the days in which to be a great lord was to walk in dread of the block. No doubt to the obscure Dukes of Norfolk who vegetated on during the greater part of the eighteenth century the chief responsibility of the existing havoc may be assigned. But for any man who knows anything of ecclesiastical matters and social life during the eighteenth century to build any argument upon a legacy of ruin inherited from that cold age, proves much innocence or exemplary boldness. Llandaff Cathedral was wrecked during that period, but no Chief Justice in consequence has diverted it from

the Church of England. A decision based, as we have seen, upon surmises of motive, and conjectures of proscription and persecution which hardly stand the test of history, must be carried a little wider than Lord Coleridge has attempted to do to claim respect. We have just pointed to the general neglect of ecclesiastical decency during the eighteenth century, and when we further remind the Chief Justice that the Duke of Norfolk who closed that century and began our own, being a Protestant, was neither likely to be proscribed nor persecuted, but being, moreover, Fox's friend, the "Jockey of Norfolk," has certainly not left behind him the reputation of a burning light of religion or of a devoted patron of art, we think we have done much to reduce the sentimental inference to its true dimensions. Besides, in those times of proverbially atrocious transit over the ways of Sussex, when the Dukes of Norfolk still kept up their stately palace at Norwich, and still were lords of Worksop, who knows how much they were at Arundel, and how much they realized of the place? They may or may not have been familiar with it; but for an argument such as that of Lord Coleridge it is not unimportant to show that they were. Besides—and this is a consideration which the Judge ought to have grappled with—what was the inducement on the part of parson or of people at Arundel to quarrel with the all-powerful lord for the sake of getting back a big chancel which they would have been quite incapable of using, while it would have been very costly to keep it in repair. A chancel is a useful and desirable possession when ceremonial and choral worship is in vogue. Chancels had their use and were appreciated before the Reformation, and they are again appreciated and used since choral worship has become popular. But in the eighteenth century, in the days of the parson and clerk "duet," a large chancel was to men such as then lived a deep calamity. They had no eyes to grasp its architectural beauty, while they had limbs to feel the cold draughts stealing in from its shattered windows; and perhaps the men of Arundel thought themselves supremely happy in the accident of the Papist Duke saving them from the responsibility of even thinking about the superfluous member of the church. As to launching on a crusade of restoration, they would just as soon have thought of arming for a crusade to rescue the Holy Sepulchre from Mahound and Termagaunt. They would assuredly have been much perplexed to recognize the proscribed, persecuted being of Lord Coleridge's gay imagination in the Duke of Norfolk. He was to them the biggest and most powerful man in the world—far bigger in reality than King George, because so much nearer; and the notion of his right to his castle or his chapel being questioned on the part of a lot of tenants and small shopkeepers whose whole comfort, if not chance of subsistence, depended on keeping friends with the great man, is an hypothesis which could only have found shape when propounded as an assumption of the law.

Whether there will be an appeal or not we cannot tell, though of course in these days of abundant ecclesiastical litigation we are bound to assume that the probabilities are in favour of one. If so, we have no doubt that the considerations to which we have adverted will have due weight given to them; should, however, the defeated party determine to acquiesce, we condole with it upon the matter and the manner of its discomfiture.

MADemoiselle SARAH BERNHARDT AND MISS ELLEN TERRY.

ON the 1st of November, 1838, Alfred de Musset wrote an article on "Tragedy," which he began by saying:—"An event has happened at the Théâtre Français which is unexpected and surprising; it is a matter of curiosity for the public, of interest for those who busy themselves with the fine arts. After being completely abandoned for ten years, the tragedies of Corneille and Racine have suddenly reappeared and regained the favour they had lost. Never, even in the greatest days of Talma, has the house been more crowded." He went on to speak of the person—Rachel—who had wrought this sudden change; he said that those who expected a tragedy queen to possess great physical force and produce conventional effects would be disappointed. Mlle. Rachel was slight; there was a perfect simplicity in all she did; her voice was penetrating, her features delicate; "du reste elle semble d'une santé faible; un rôle un peu long la fatigue visiblement." So far the description written of Rachel might be applied, with scarcely a word changed, to Mlle. Sarah Bernhardt. Belonging, as Rachel did, to a race which has given to the world many of its greatest men, she has the same simplicity and directness of action and intonation, the same air of slightness and weakness, and the same genius triumphing over the want of great physical force which Musset found in Rachel. Whether Mlle. Bernhardt's genius is fully equal to that of Rachel must be left for those who have seen both actresses to determine; but those who never saw Rachel may surely be well content with having seen her successor.

As was the case with Rachel, Mlle. Bernhardt did not leap into fame at once as soon as she had taken to the stage; her powers needed time and practice to make themselves fully felt. Few who saw her in what were practically her early days at the Français, playing with M. Coquelin in a bright little piece called *Ches l'Avocat*, in which a husband and wife meet in a lawyer's ante-room, whither each has come to get a separation on the ground of incompatibility of temper, and are by degrees reconciled

to each other, could have guessed that before very long Mlle. Bernhardt would appear as the only successor to Rachel in *Phèdre*, although in its own way the one performance was as admirable as the other. It was soon after *Chez l'Avocat* that Mlle. Bernhardt appeared as Aricie in *Phèdre*; and the tenderness and dignity of this were as striking as was the playful pettishness of the offended wife in *Chez l'Avocat*. Aricie is naturally in the second rank, as to effect, of the personages in *Phèdre*. Mlle. Bernhardt, without a suspicion of obtrusive self-assertion, raised it to the first rank. In other words, she played a part of secondary importance with the force and skill of a first-rate actress. Such an approach to the ideal dramatic performance is to be seen, though by no means too often, on the stage of the Français, as of other subsidized Continental theatres. But even from this feat it would have been difficult to guess that in a comparatively short time Mlle. Bernhardt would abandon the second for the first part in *Phèdre*, and would play the heroine as perfectly as she had played Aricie.

This was to be, however; and thus far Mlle. Bernhardt's masterpiece is, as Rachel's is recorded to have been, the performance of *Phèdre*. The part is full of difficulty from beginning to end. It cannot be easy to carry an audience back to the time when an irresponsible and irrevocable Fate was held to rule the emotions and actions of mankind. Yet Mlle. Bernhardt, from her first appearance to her last, manages to suggest this idea, and to make her audience accept it as possible. She seems at the same time sustained and burnt up by the passion that an irresistible power has implanted within her. She is appalled and yet exalted by a kind of demoniac possession. She is carried away by her longing for crime, but the longing does not come from her own nature; she is tortured by it, although she cannot resist it; and her suffering finds supreme expression in the speech in which it is confessed, with a mixture of loathing and triumph, to (Enone:—

Enone. Aimez-vous ?
Phèdre. De l'amour j'ai toutes les fureurs.
Enone. Pour qui ?
Phèdre. Tu vas ouïr le comble des horreurs.
J'aime . . . A ce nom fatal je tremble, je frissonne :
J'aime . . .
Enone. Qui ?
Phèdre. Tu connais ce fils de l'Amazone,
Ce prince si longtemps par moi-même opprimé.
Enone. Hippolyte ? Grands dieux !
Phèdre. C'est toi qui l'as nommé.

The difficulty to the actress of leading up to this climax is enhanced by the fact that one knows what is coming. Yet so great is the power with which the words are given, that one hangs upon each pause in dreadful expectation of the next revelation, and that, when the actual confession is hurled at (Enone, it shatters the faculties of the listener even as it seems to blast the whole being of the woman who makes it. It contains a world of contending passions; it conveys the utmost stretch of tragic horror, the depth of remorse, the ecstasy of martyrdom, and, with all this, a cunning triumph in the fact that *Phèdre* has not herself spoken her infamous secret, but has left it to be put into the shamelessness of words by (Enone.

In contrast, or perhaps rather as complementary, to the fiery passion of *Phèdre*, we may refer to the penetrating pathos of Berthe in M. de Bornier's fine play *La Fille de Roland*, and to the mingled dignity, tenderness, and passion of Doña Sol. In each of these parts the actress's genius reveals itself under new conditions, and therefore under a new form, and in both the spontaneousness and absolute identification with the character represented are to be seen in a marked degree. In M. Dumas's *L'Etrangère* she gave life and consistency to a character which is, as written, incomprehensible and impossible, and delivered a long tirade which is tedious and affected enough in itself with a skill and power that raised the author's ill-considered sayings to eloquence. It may be said, in fine, of Mlle. Bernhardt, that there is nothing which, as an actress, she has touched that she has not adorned.

Ever since the company of which Mlle. Sarah Bernhardt is now the leading tragic actress paid a visit to England, a certain number of people have set up and propagated a superstition to the effect that English acting is entirely valueless as compared with French. This is about as stupid a notion as can well be entertained. It is true that, as a matter of fact, no London theatre can compete with the Français in perfection of details and harmony; nor can a national English theatre be made, as some enthusiasts seem to think it can be made, to rival at short notice the performances of a theatre which has for very many years enjoyed the advantages of State support and technical tradition, and which is in fact more like a college than a playhouse. But it is also true that, if a careful selection were made of the best actors and actresses in London, if they were trained together for a certain time under conditions like to those of the Français, and if at the end of such training they performed a great drama or comedy, the performance would be one which would have as great interest for French critics as the productions of the Français have for English ones. And if such a performance is imagined, probably the heroine's part will fall to Miss Ellen Terry, who may be said to be to the English stage what Mlle. Sarah Bernhardt is to the French. The two actresses are superficially about as unlike as may be, and yet their method is radically the same; or, in other words, they are both true actresses. It must of course be admitted that Miss Terry has not yet had such opportunities of displaying her powers

as have fallen to the lot of Mlle. Sarah Bernhardt; nor has she yet attained the perfection of art which Mlle. Bernhardt can, when she chooses to take the trouble, display; but to her as to Mlle. Bernhardt one may safely apply the much-misused term of genius. Like Mlle. Bernhardt, Miss Ellen Terry has the semblance of spontaneousness which has been spoken of above; and, like her, she is always identified with every thought and habit of every character that she represents. So far the resemblance goes; the difference is one of personality, and that is a difference which it is most difficult to define in writing. A true actor is, as the occasion demands, all things to all men, but unless he is playing a "disguise" part, he is also himself; and if Miss Ellen Terry and Mlle. Sarah Bernhardt were to play Lady Macbeth on different occasions, it would probably be seen that the performance was equally true in both cases, but that each representation was marked by the personality of the actress who gave it. The conception might or might not be the same, but, assuming that it was the same, each actress would give to it an individual colour. One quality which is common to Mlle. Bernhardt and to Miss Terry has been referred to; and there is a further likeness between the two in that both are excellent both in tragedy and in comedy. Before Miss Terry appeared as Portia in *The Merchant of Venice* at the Prince of Wales's Theatre, she scarcely appeared in anything but light comedy. To be natural, charming, and true in comedy written in prose is much; but an actress may be that without being able to give its due rhythm, weight, and beauty to poetry, and yet to be as natural as if she were speaking prose. This, among other things, Miss Ellen Terry did in the part of Portia, of which she made throughout a living and most attractive personage. She carried off the prettily insolent dismissal of her suitors to her confidante in her first scene with a singular truth and grace, and indicated with a most delicate touch where Portia's inclination really lay. She spoke to Bassanio with a striking mixture of dignity and tenderness. With admirable consistency the spoilt beauty, overcome by love, was made at one with the woman ready to execute with perfect daring a plan, made in accordance with her whimsical and courageous nature, for the salvation of her affianced husband's friend. And with extraordinary truth the gentle advocate, prone to give mercy even to the merciless, changed by natural degrees to the avenging angel whose sword, once lifted in indignation, could not be lowered.

It is, however, as Ophelia that Miss Terry has won for herself a place in the first rank of actresses. This performance we have already spoken of, but it will bear recurring to. In it is found the same power of conception of a tragic part, and of execution so perfect that every word seems to be spoken, every gesture to be made, from the emotion of the moment, on the importance of which we have already insisted. The pathos of the mad scene is not more thought out or more natural than the emotion shown in the scene where Polonius dismisses Laertes to his ship, a scene of which Miss Terry relieves the possible tedium by exhibiting, during Polonius's speech, the interest which a sister would naturally feel in her brother's prospects. Miss Terry's performance begins by striking a note of nature, and is natural and complete throughout, with one exception. Throughout one is impressed by the consistency of the actress's conception, and by the perfect expression given to her idea. These qualities are especially remarkable in the mad scene. Here, instead of the incoherent outpouring of imbecile unconnected phrases which has too often passed for Shakespeare's representation of Ophelia's madness, Miss Terry shows us an intelligible and (if one may use a seemingly paradoxical term) consistent state of dementia. That is, her power of facial expression, her action, and her intonation, combine to show us the origin in her disordered state of mind of each wild and whirling word that she utters. Every broken phrase and strange image is suggested by some recollection of the time before she was distraught. The intense pathos with which this catching up of interrupted threads of thought is presented it is impossible to describe, except in the words of Laertes:—

Thought and affliction, passion, hell itself,
She turns to favour and to prettiness.

The exception referred to above occurs in the scene where Ophelia returns Hamlet's presents. Here Miss Terry is too much given to tears, too little to amazement. But this is a very small blemish, if it is a blemish, in a performance full of beauty.

BISHOP BURNET'S TRAVELS.

MACAULAY, after drawing a full-length portrait of Gilbert Burnet, not distorted by his too frequent rhetorical exaggerations, tells us that this indiscreet, officious, but intrepid divine had been pursued by the vengeance of James II. and had sought an asylum at the Hague. This was in the summer of 1686. But previously to that time he had spent about a year in Continental travel, and he has left us what the historian calls "an agreeable narrative" of his wanderings, in the shape of five letters to the Hon. Robert Boyle. This is the celebrated philosopher whose funeral sermon, some five years afterwards, it fell to the lot of the Bishop of Salisbury to preach at his burial at St. Martin-in-the-Fields. An edition of the letters is now before us, published in 1737, and was to be had, the title-page informs us, not only at the "Ship," just without Temple Bar, but at the shops of the same publisher in Coney Street, York, and at Scarborough *Spaw*, as also at a shop in Fleet Street, for the

modest sum of half-a-crown. The letters are just five in number and they enable the reader to follow with general accuracy the route taken. Burnet went from Paris to Lyons and thence to Geneva, Lausanne, Berne, and Zürich. Crossing the Alps he came down on the Italian lakes and Milan. From the city of a hundred spires he proceeded to Brescia, Verona, Padua, and Venice; thence back again to Padua and by Bologna to Florence. From this latter city he seems to have taken the old and familiar route by Monte Fiascone and Viterbo to Rome. After going south to Naples he returned to Rome, and then crossed to Marseilles from Civita Vecchia. In his last letter, which is dated from Nimeguen, he tells us how he again went through Switzerland to Basle, Strasburg, Mannheim, Mayence, Bonn, Cologne, and some other places.

A perusal of this correspondence would seem to bear out the opinion that, under increased facilities of communication, the art of writing letters has declined. Burnet's letters are not letters, but budgets of information. They fill just 250 pages of rather small print, at the average of fifty pages to a letter. His sentences are long and sometimes involved, and his diction is redundant. But the writer is never dull. He repeatedly tells his friends that he avoids the mention of things that are too well known, or that are to be found in ordinary books, or that have been described with "such exactness that nothing can be added to what has been already published." On the other hand, the extent of his knowledge, never disguised by pedantry, the variety of his topics, and the appropriateness of his remarks, might be the envy of many a Special Correspondent. He is by turns the erudite divine, poring over ancient manuscripts of the Bible and of classical authors; the traveller, reflecting at the sight of temples, arches, and porticos, on that which he had learned in his youth "with great pleasure"; the politician, who, "as a living dictionary of British affairs," could not help contrasting the poverty and wretchedness of Continental peasantry with the growing wealth of England and with the thriving industries of the Dutch; the historian accustomed to weigh the value of evidence who can tear to shreds some silly legend of monks and friars; and even the military critic, ready to volunteer his professional and unasked advice on questions relating to war, and, in Macaulay's language, quite capable of exciting "even more than the disgust ordinarily felt by soldiers on such occasions." Had he lived a generation later and been brought up under Charles Surface's great-uncle, Sir Richard Raveline, who got "that cut over his eye at the battle of Malplaquet," Burnet could not have been more at home in his description of bastions and counterscarps, cortius and horn-works, palisades, parapets, ditches, and bridges.

To his experienced eye the military glories of the reign of Louis had only served to heighten the misery of the community. In the big towns of France as well as in its villages, he saw nothing but extreme poverty. The houses were badly built; the inhabitants were badly clothed; and their very looks betrayed poignant distress and heavy taxation. But the gradual depopulation of France was nothing when compared with the desolation of the Pope's dominions. Grass grew in the streets of Ferrara. There were not men sufficient to mow the hay in the neighbourhood of that town. The air was infected with the water that lay on the ground for want of people to drain it off and to clean out the ditches. As a contrast to this, wealth appeared in every corner of Bologna. Florence, under the Grand Duke, was little better than the Papal territory, but its decay was due to frequent wars, to the severity of the Government, to the pressure of taxation, and to the dullness of trade. To the latter cause the East India Company had not a little contributed, by its importation into Europe of a vast quantity of silks. Parts of Genoa, however, were well peopled, though there was scarcely any soil, and that barren and exposed to a "most uneasy sun." But the gentleness of the Government overcame this physical defect, and attracted multitudes in spite of the boisterous sea that was "almost always in a storm, and afforded very few fish." The depth of degradation was, however, reached at Pont Centino, between Florence and Rome. There, in spite of a rich soil so "sweetly laid out," the want of cattle and of cultivation and the appearance of the few peasants were so striking that even the ordinary towns and the worst places of Scotland made a better appearance. All this was owing, in the good Bishop's opinion, to the solecism in government whereby the Pope was elective and yet arbitrary; to the short tenure of power afforded to men who come late to the dignity; to the succession of "ravenous persons" who built splendid palaces, and enriched their families; to excessive taxation contrasted with the poor interest of three per cent. given by the public banks; to the disuse of the annual checks which the College of Cardinals exercised on the Papal Government; and to the general prevalence of oppression and cruelty coupled with the neglect of the most common maxims of justice and equity. Indeed, nothing could be worse than the Pope, except perhaps the Kings and Viceroy of Spain. An exception is, however, made in favour of the Viceroy of Naples, the son of Don Lewis de Haco, who had repressed violence; disciplined, clothed, and paid the soldiery; punished bakers who used false weights and sold light bread; reformed and purified the judicial courts; redressed the coinage; sent a force into the mountains which reduced the banditti who had by turns been hanged and protected by Neapolitan noblemen; and who appears, in short, to have behaved as an administrator might do, if he had the temper of an Englishman to direct the absolute power of an Oriental prince. At the same time, the sloth and laziness of the Neapolitans were exactly

what they have been from Horace to Baedeker. Men were content to walk all day in the market-places in "torn cloaks" doing nothing; and, as for trade, neither Spaniard nor Neapolitan understood even its rudiments, but left the whole profit thereof to the English. Burnet was far too manly in character to be always bemoaning the inconveniences to which travellers of his time were put or to harp on the discomforts of foreign sight-seeing. But occasionally he had to endure annoyances at which the modern tourist would stand aghast. At Capua—that seat of luxury and ruin of armies—there was but one inn, and the best room and best bed in it so bad "that our footmen in England would make a grievous outcry if they were no better lodged." Nor were the supplies better than the furniture, and nothing was to be had except intolerable wine, ill-baked bread, unwholesome pigeons, and rotten oil. All this time the Churchmen had four-fifths of the land; there were four-and-twenty houses of the Dominicans at Naples, besides two-and-twenty of the Franciscans, seven of the Jesuits, and divers other orders; and the revenue of the Annunciata was four hundred thousand crowns a year. In Lombardy the bridges had no rails on either side, so that a man might be blown into the lake or river. Neither had the country carriages any springs; nor at Milan or Florence had the houses glass windows, and we are reminded that we must either be exposed to the air or shut up in a dungeon. Venice was quite as bad, with its bedsteads of iron overlaid with huge quilts, its upright chairs without any slope at the back, its wine mixed with water and either dead or sour, its bread of which the crumb was as dough and the crust as a stone, and its meat which was tasteless and insipid, simply because it was boiled first and roasted afterwards.

We have picked out these passages to show what travelling was like in the eighteenth century. But the bulk of the correspondence is occupied with very different matters, and there are digressions to which we can only just allude, and topics too copious for even a brief analysis. At Lyons Burnet detected some false Latin in an epitaph in the gardens of the Fathers of Mercy, where a wife was described as *nimia Pia*, instead of *nimis pia*, on a burial-stone erected in her memory by her husband. The writer ingeniously surmises that the wife, whose name was Sotia Anthia, had become a Christian, and that her husband thought it right to take a public notice of it. A visit to the Catacombs at Naples and at Rome gives rise to a discussion as to the origin of these vast works; and Burnet sensibly remarks on the absurdity of supposing that the early Christians had either numbers or time sufficient for the undertaking of such huge sepulchres. It is much more probable, he thinks, that these great cavities were dug out of the rocks by the Romans, and used as places of burial for slaves and the meaner sort of people. In this opinion he was confirmed by the learned Gronovius, who seemed as if "he had the authors always lying before him," and who was quite certain that the change from burning to burying was not made by the Christian Emperors at all. Considerable stress is laid on two passages of Festus Pompeius, which proved, to Burnet's satisfaction, that the places graced by the pompous title of catacombs were only *Puticuli*, where the meanest sort of Roman slaves were laid and left to rot. A similarly critical spirit is brought to the consideration of Roman Catholic relics and miracles. Burnet could give no faith to the legend of King Lucius coming so far from England to be the apostle of the Grisons; nor could he perceive any imputed oiliness in a certain small fountain, which a worthy Bishop assured him had a miraculous virtue for bad eyes. For the houses of Cicero and Virgil at Pozzuoli there was nothing but a dubious tradition; nor was there much in the popular opinion that the cave of the Cumean Sibyl was wrought by the devil. It was more likely done "with no other design than to subdue the people more entirely to the conduct of the priests that managed this imposition." On the Rhine the belief in Bishop Hatto and the Mausethurm is left to the common people; and at Worms a coarse picture relating to the subject of transubstantiation gave rise to the remark that it must have been invented by the enemy to make it appear ridiculous. The story of Pope Joan meets with no better treatment; but it is admitted that a statue at Bologna, said by learned men to be that of Nicholas IV., was apparently that of a young woman. The tradition of St. Bernard—who, at Spiers, made four steps up the church and was answered at the last by the Virgin, in the words *Salve Bernardus*—is dismissed with the remark that the popular belief of the statue's keeping silence ever since is certainly very credible. Burnet begins by saying that the story is too foolish to be related, but that such pains had been taken about it that he ventured to transcribe it.

More acute are the remarks about manuscripts. For one who had consulted ancient records while writing the History of the Reformation, it was comparatively easy to be sure that certain letters shown now at Rome were in the handwriting of our Henry VIII. A manuscript at Grenoble enabled him to make sense of a hopeless passage in Vegetius's *De Re Militari*. There, too, he saw a manuscript of St. John's Revelations, all exemplified in figures, and about five or six hundred years old. At Zürich, the examination of a manuscript of the Bible leads him off into a digression about the celebrated passage of the Three Witnesses in St. John's Epistle. At Florence he lit on Virgil in old capitals, and on a manuscript in which some parts of both Tacitus and Apuleius were written. Some one, says Burnet, had written in one place that he had compared these manuscripts and had added a date apparently about twelve hundred years back. If this could be trusted, which

appears to us rather doubtful, it might refute the late theory that the *Annals* were written, not by Tacitus but by Poggio Bracciolini, who had learnt to mimic the style of the sententious historian. There were really few things, ancient and new, profane and sacred, that did not engage Burnet's attention. In condemning vice and immorality he certainly did not lack boldness of expression. While he was at Berne a woman was executed in the most solemn manner for repeated acts of fornication. Certain Venetian nuns, chiefly those of St. Zachary and St. Lawrence, talked much and ungracefully, and allowed themselves a "liberty in rallying" that other places could not bear. Venetian nobles and senators, instead of taking part in the glorious war against the Turks, passed their time in intrigues in the *broglia*. Married women were grossly ignorant, and shamefully sensual, and, without preamble or preparative, went, at one plunge, into the lowest depths of vice. At Basle he was much struck by Holbein's pictures; admired his frescoes, and a painting on panel of our "Saviour's Passion," valued at ten thousand crowns; but lamented that the local authorities had entrusted this painter's celebrated fresco of the "Dance of Death," containing threescore full-length figures, to that most terrible of Vandals, the restorer of old paintings. The restoration was so ill-done that "one had rather see the dead shadows of Holbein's pencil, than this coarse work." If we have less notice of the great masterpieces at Rome and Florence, it is because pictures and statues are "things that carry one so far that it is not easy to give bounds to the descriptions into which one findeth himself carried, when he once enters upon so fruitful a subject." Burnet, as may be expected, was well received by learned men and politicians at foreign Courts. Queen Christina of Sweden was extremely gracious, and seemed to him "the chief of all the living rarities that one sees at Rome." He also conversed there with Cardinal Howard, the Lord Almoner to Catharine of Braganza, who retained all the "sweetness and gentleness of temper that we saw in him in England"; with the Pope's confessor who was a master of "the Arabick tongue"; with Bellori, famous for his knowledge of Greek and Egyptian antiquities; with Fabretti, justly celebrated for his understanding of the old Roman architecture and fabrics; with the Abbot Mazari, who had applied himself to philosophy and mathematics; with Cardinal D'Estrees, a man of high birth, great parts, and a generous civility; and with divers grave magistrates and worthy Protestant ministers at Berne, Geneva, and other places. At Geneva he himself conducted the English service, and preached once on Sundays with his usual success. We note, too, with satisfaction, that he complained of the daily sermons of the Genevese divines as too lengthy, and consuming time to very little purpose. We might prolong our extracts, but trust that readers may be tempted to hunt in old libraries for the complete series of the letters, and we even hazard a surmise that their republication, with notes on the changes that have taken place in two centuries, might possibly be a source of profit to an enterprising publisher. At Marseilles, where the sun was so strong in the Christmas week that the writer was driven off the "key," he admired the beauty and size of a new street, which perhaps may be the Cannebière, the pride of the Marseillais; and he anticipated the work of the late Emperor Napoleon in his opinion that, if the harbour were as large as it is convenient, it would be one of the most important places in the world. There is a prophetic ring, too, in the sentence that Alsace, from being full of ironworks, is "in one respect fit to be the seat of war." But altogether, under any aspect, the letters will convey instruction, pleasure, and interest; nor will impartial readers cavil at the panegyric of the concluding letters in which he enumerates the great deeds accomplished by William of Orange on the Continent, which in a few short years Burnet lived to see even surpassed by the happy revolution that laid the permanent foundation of our present constitutional liberties.

ROGATION DAYS.

AMONG the recommendations issued to "the Churches of the Anglican Communion" by the Lambeth Conference of last July is one which will have been recalled during the past week to the memory of those whom it concerns. The paragraph marked in the official Report as "Point V." opens thus:—"Remembering the blessing promised to united intercession, and believing that such intercession ever tends to deepen and strengthen that unity of His Church for which our Lord earnestly pleaded in His great intercessory prayer, your Committee trust that this Conference will give the weight of its recommendation to the observance, throughout the Churches of this Communion, of a season of prayer for the unity of Christendom." It is then added that, whereas a day of intercession for missions had been previously appointed, with very happy results, it is thought desirable that, in view of the close connexion traced by Christ Himself between the unity and enlargement of His Kingdom, these two objects of intercession should henceforth be combined. And it is proposed that, as St. Andrew's Day had been found inconvenient in many parts of the world, the Tuesday before Ascension Day, "being a Rogation Day," should henceforth be set apart for the purpose, and "the Bishops of the several Churches" are therefore requested "to commend this observance to their respective dioceses." This is hardly the place to dwell on the importance of Christian unity or of missionary enterprise, or on the intimate connexion which the Bishops at Lambeth very reasonably recognized between the two. It would be easy enough indeed to establish that connexion by an historical survey showing

how justly the words of the Roman historian in regard to the Empire might be applied to the fortunes of the Church, *Concordiæ res parvæ crescunt, discordiæ etiam magnæ dilabuntur*. But our present aim is a more limited one. We suspect there are many of our readers who, on hearing of "a Rogation day," will be tempted to say, with more unaffected curiosity, what Beau Brummel said on hearing of a penny; "What is a Rogation day?" And we are free to confess that they might resort to so high an authority as the *Encyclopædia Britannica* and come away no wiser than they were before, or rather less wise, since ignorance is better than error. For the only information they would gain from that learned repertory is that "Rogation week" is "the week immediately succeeding Whitsunday; so called from the three feasts therein, viz. on Monday, Tuesday, and Wednesday"—a sentence ingeniously constructed to include almost as many blunders as it contains words. There is no such thing as a "Rogation week" at all; the Rogation days are the Monday, Tuesday, and Wednesday before Ascension Day, not after Whitsunday; and they are not "feasts," but are, or were, fasts, and indeed they are still named as fasts in the Anglican Calendar. What is almost stranger is that there is hardly a word on the subject to be found, so far as we have observed, in either Milman or Neander. There is one merely incidental reference to Rogation litanies in Milman's *History of Latin Christianity*; in Neander's Church History we have it on none. Yet a British Encyclopædia should at least have avoided mistakes on the subject, and an English Church historian might have been expected to feel a special interest in it. For the institution, as will presently appear, has a very close and exceptional connexion with the English Church, both in its earlier and its later days, and is in fact bound up with its history from the first. But what are "Rogation days"? Let us try to explain.

There is perhaps no part of the English Prayer-Book so widely and deservedly popular as the Litany; none which so often rises unbidden, like a familiar song, to the lips of the solitary supplicant, or strikes a deeper chord of sympathy in the worshipper when its solemn cadence falls on his ear in the "dim religious light" of the cathedral choir. It did not however on that account escape the rude assaults of the Puritan malcontents of Elizabeth's reign, and Hooker accordingly felt called upon to enter on a formal defence of it in the fifth Book of his *Ecclesiastical Polity*. He begins by remarking on the processions to martyrs' tombs, and how they gradually developed into a general custom of "supplications with this solemnity for the appeasing of God's wrath, and the averting of public evils," which "were of the Greek Church termed Litanies, Rogations of the Latin." And the usage was brought into more regular and definite shape by Mamercus, or Mamertus, Bishop of Vienne in Gaul—it is misprinted in Keble's *Hooker's Vienna*—about the middle of the fifth century, when his cathedral city was afflicted with various calamities; and from him it was borrowed by Sidonius Apollinaris, Bishop of Clermont, when threatened with a Gothic invasion. In 511—not 506, as Hooker gives the date—the first Council of Orleans appointed the Rogation days before the Ascension to be observed with fasting and solemn processions, and, as Hefele adds, directed that all slaves should be exempted from work that they might be able to attend the public services on those three days. Gregory the Great a century later collected and arranged the various litanies in a common form, very much as it is now used in the Latin Church under the name of "Litanies of the Saints," which are still sung on the Rogation days either in church, or, in some foreign countries, in procession about the streets, and from which the Litany in the English Prayer-Book is an almost exact translation, with the omission of the preliminary invocations of Saints. The petitions, still retained in both forms alike, for deliverance "from lightning and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death," bear abiding witness to the original introduction of the Rogation processions in times of public danger and distress. But, as Hooker quaintly remarks, "litanies are of more permanent use than that now the Church should think it needeth them not. What dangers at any moment are imminent, what evils hang over our heads, God doth know and not we." But we have not yet explained the peculiarly English character of the usage. Gregory I., though he put the litanies into shape, and enjoined their use on St. Mark's day—as he also arranged the Ash Wednesday and Holy Week ceremonies still used in the Latin Church—did not introduce the observance of the Rogation days at Rome, nor does it seem to have ever prevailed universally in the West; even now they are not kept as fast days throughout the Roman communion. But St. Augustine did introduce the observance into the English Church from the very first. It was a Gallic usage, and he had learnt it on his way through Gaul, and availed himself in this matter of Gregory's wise advice to adopt for the newly-formed Church such liturgical observances prevalent elsewhere as he might find most suitable, even though not used at Rome. It was in fact to the chant of the Rogation litanies that Augustine and his monks approached in procession, with silver cross and banner borne before them, to their first meeting with Ethelbert in the Isle of Thanet. And in the same order and with the same solemn chant—borrowed, according to Dr. Bright, from the use of the Church of Lyons—they soon afterwards made their entrance into Canterbury on one of the Rogation days in the Ascension week of 597. It was natural therefore that when Augustine was organizing the Church he had founded he should include in its ritual these Gallic "Rogations"; and hence we find the Council of Clovesho in 747 enjoining the use of the Litany on Rogation days

to be kept up in England "*secundum morem priorum nostrorum*," besides directing it to be also used on St. Mark's day for the future as at Rome. And from that time forward the season continued to be observed with solemn processions and litanies up to the Reformation, and perhaps in some places still later. And the Rogation fast is still prescribed in the rubrics of the Reformed Prayer-Book.

It is obvious of course on the face of it that the word "litany," as Hooker reminds us, is of Eastern not Western origin. And in truth Mamertus had been anticipated some two centuries before by St. Chrysostom, who is said to have introduced the custom of singing litanies in procession at Constantinople, in order to keep the people from joining in the profane processions of the Arians. And the opening words of the Latin Litany—*Kyrie eleison*—remain to this day a standing record of its Greek original. But the special appropriation of this solemn method of devotion to the Rogation days and to St. Mark's day was always peculiar to the West. The Rogation days are not indeed observed at all in the Eastern Church. It is curious that the Litany should have been the first part of the Church service ordered to be said in the vernacular in this country. It was prepared, and perhaps translated, by Henry VIII., and sent by him to Cranmer for publication on the eve of his departure for Boulogne in 1544, accompanied by a letter enjoining "from henceforth general processions in all cities, towns, churches, and parishes of this our realm," in which the Litany and suffrages should be sung "in our native English tongue." In 1547 the Litany was again directed to be sung in English by an injunction of Edward VI., but it was not till 1549 that Cranmer removed from it the invocation of Saints. There does not, however, appear to have been any direction for its use on the Rogation days in the post-Reformation Service books, unless that was meant to be included in the "other times when it shall be commanded by the Ordinary." But there is an injunction of Elizabeth ordering some kind of procession through the parish on those days, and both Hooker and George Herbert are said to have been careful to maintain the custom. The modern practice of "beating the bounds" on Ascension Day itself looks like "a corrupt following" of the ancient usage. Bishop Cosin, if we are not mistaken, makes special provision for the observance of Rogation days, as well as Ember days, in his Manual of Hours, but that of course was compiled for private, not public devotion, though it may have been based on existing usage. And the same idea, of this being a solemn season of intercession, supplies the key-note of Keble's poem for "Rogation Sunday" in the *Christian Year*. Why indeed the Litany should have roused such extreme virulence on the part of the Puritans is not very obvious, unless it was somehow associated in their minds with the idea of processions, which seem always to act like the proverbial red rag on the Puritan intellect. But that their abuse was very virulent is clear from the—for him—exceptional vigour of the concluding words of Hooker's reply, who is usually gentleness itself:—"I am not able to express how much it doth grieve me that things of principal excellency should be thus bitten at, by men whom God hath endued with graces both of wit and learning for better purposes."

ART CRITICISM BY WAGER.

WE are indebted to a correspondent of the *Pall Mall Gazette* for the first serious attempt to introduce a reform into English art criticism. By common consent this is a branch of contemporary journalism which very urgently needs improvement; and it is therefore an imperative duty upon all who are interested in the progress of art to record and to encourage even the most modest symptoms of reviving excellence. It is true that one or two gifted writers, and Mr. Ruskin among them, have devoted themselves specially to a study of the subject, and have taken some pains to enlighten their fellow-creatures. But Mr. Ruskin's method has not been altogether sympathetic to that great body of the public which stands most in need of instruction and guidance. It is found to be lacking in those robust and manly qualities so dearly cherished by a nation devoted to field-sports and accustomed to rule the waves; and, although he has taken some trouble to win the more vigorous spirits of the time by a generous advocacy of the art of digging, his teaching is still suspected of a certain dangerous fervour that seems to threaten the stability of our institutions. That great middle class whose virtues Mr. Matthew Arnold has so often and so eloquently chronicled does not tolerate enthusiasm, save in the anathemas of Evangelical theology or the praises of diminished taxation. Upon all other matters it requires to be led by the language of common sense, and is justly impatient of any system of teaching or criticism which cannot offer a ready and practical solution of every problem that may arise. It is indeed intolerable that a busy and a prosperous people should be kept in suspense over such trivial points as are involved in questions of taste. Our boasted press would be a vain possession if the writers employed in its service could not provide an accurate guide to thought in every department of human knowledge; and in regard to art itself, this responsibility is already so far acknowledged as to have encouraged the publication by one of our contemporaries of a series of terse and trenchant articles, wherein a single epithet, of unmistakable significance, is attached to the title and description of each picture in its order. The entire sim-

licity of this mode of criticism stamps its inventor as a man of real genius. Other writers, it is true, have sometimes arrived at definite conclusions in regard to the productions of art, but they have committed the fatal blunder of embarrassing their judgment by the intrusion of criticism. This is an obvious and needless annoyance to a busy public, and it is also dangerous to the critic, for it compels him to examine the grounds of his own opinion. Such vexation and peril are very cleverly avoided in the vigorous little *Guide to the Royal Academy* which has recently been published; and, if it were not for the still more brilliant invention announced in the *Pall Mall Gazette*, we should be disposed to think that English art criticism had reached its highest point of development. But the ingenious writer in the *Pall Mall Gazette* has convinced us that the whole study is as yet only in its infancy. By a single suggestion thrown off with all the careless generosity of genius, he has opened out quite a new field for the art critic, and, what is more important, he has indicated a means by which the study of art may be combined with the cultivation of a taste more entirely national and characteristic. Moralists have sometimes exhibited a certain feeling of anxiety over the preponderating influence of field sports in the general scheme of English life. They have been wont to deplore the consequent neglect of the things of the intellect, but it has never seemed to occur to them that it might be possible to find a point of contact and agreement between these distant realms of human activity. It was doubtless with the idea of establishing such an alliance that Mr. Ruskin proposed to undergraduates the blameless recreation of hedging and ditching. The proposal failed, however, for the obvious reason that hedging and ditching is a less attractive amusement than boat-racing or the excitements associated with the turf; and it has been left to an anonymous correspondent in a daily journal to suggest a simpler and more acceptable solution of this difficult problem of social ethics.

The ingenious suggestion that is now put forward may be told in a few words; but, before we can allow ourselves to pay a deserved tribute to its originality, it may be well to relate the circumstances out of which it arose. Some credit in the affair is due to the *Pall Mall Gazette* itself. The nameless correspondent who is the real inventor of the scheme would probably never have been impelled to commit his ideas to print at all if he had not been moved by an article that had appeared in the journal a few days before. This article had been devoted to the consideration of certain paintings in the Grosvenor Gallery, and more especially of the pictures of Mr. Burne-Jones. Now the painting of Mr. Burne-Jones has this in common with the Eastern question, that it inspires strong differences of opinion in different minds, and that it is commonly approached in a vigorous and trenchant style of criticism. No person who respects himself—no matter how little he may be qualified to form a judgment upon the subject—can permit the suspicion that he has not very definitely made up his mind upon the merits or defects of Mr. Burne-Jones's art. He may be lukewarm upon the graces of Sir Frederick Leighton's style, he may even confess to an imperfect knowledge of the achievements of Mr. Millais; but, if he is a person who values his reputation in society, he will hasten to give emphatic expression to his views in regard to this much-praised and much-abused painter. The critic of the *Pall Mall Gazette* was evidently conscious of the weight of his responsibility in this particular, and he even went so far as to summon the assistance of italics to give force and validity to his utterance. After several sentences in which praise and blame were pretty evenly balanced, the writer at last pounced upon the foot of one of the figures in a series of paintings illustrating the story of Pygmalion. Here at last he had found the required material for the exercise of a clear and forcible style. The great toe of this foot he declared to be like "a tinker's thumb," the "hideous nails" were "embedded in the flesh," and "every line bore testimony to congenital bad form distorted by tight boots." The feet of all the other figures were bad enough, and so were their hands; but there was nothing so "revoltingly bad" as the first offending foot—nothing, that is to say, in which could be found "so much of false, weak, and perverse drawing." Of course all this must be true; the energy of the expression, indeed, inspires absolute confidence in its correctness. The only doubt in the mind of any one reading such a criticism is whether a tinker's thumb with all its unfortunate imperfections can really be so horrible a thing as the great toe, which it is said to resemble. But our main purpose in quoting these spirited sentences has been to mark the extraordinary effect which they appear to have produced upon the mind of one of the readers of the journal. The transparent conviction of the writer seems to have actually inspired a member of the Marlborough Club to pay a visit to the Grosvenor Gallery. His curiosity had been powerfully excited, and when his curiosity had been sufficiently satisfied, it occurred to him that his newly-acquired knowledge might be put to a practical use. Such outspoken criticism he felt ought not to be allowed to pass without some public mark of approval, and he was therefore moved to propose that the question should be decided, once for all, after the manner of a wrestling-match or a prize-fight. In short, this spirited English gentleman is prepared to lay a wager that the *Pall Mall Gazette* is right about the foot of Mr. Burne-Jones's "Venus"; and the *Pall Mall Gazette*, with pardonable pride, allows the use of its columns for the publication of the challenge. So complete is his confidence in the strength and muscle of his critic that he is ready to stake any sum "not over 5,000*l.* and not under 5*l.*" and, to show that they are both in earnest, he proceeds to arrange the conditions of the con-

test. These conditions are, as it seems to us, almost imprudently liberal, and at the same time becomingly modest. There is no attempt to place Mr. Burne-Jones at an unfair disadvantage. The writer does not appeal to the ideal excellence of Greek sculpture or Italian painting; for, with the opinion which he and the critic of the *Pall Mall Gazette* share in common, there would obviously be no need of such trying comparisons. All that he asks is that he may be allowed to back the beauty of his own foot; and, although he is forty years of age and has worn tight boots all his life, he is quite sure that his foot is even now more beautiful than anything Mr. Burne-Jones can draw. Nay, more; he is sure that everybody's feet are more beautiful than the feet of Venus in the picture; and he is willing that the wager should be decided by three members of the Travellers' Club, assisted by three members of the Albemarle Club.

This enterprising gentleman, who has thus so happily contrived a means of combining the instincts of sport with the practice of art, is "to be heard of on application to the porter of the Marlborough Club." The mode of address may perhaps, however, be only dictated by modesty, and it is just possible that the enthusiastic supporter of the *Pall Mall Gazette* is none other than the porter of the Marlborough Club himself. His letter, at any rate, betrays a childlike faith in the value of club opinion which would go far to warrant such a conjecture. But, whatever may be the class to which he belongs, his proposal offers a touching illustration of a sentiment that is widely distributed through all classes of Englishmen. There is, we suspect, a very general feeling that the element of uncertainty which enters into the study of art is foreign to the robust and vigorous instincts of our race. The kind of criticism which strives to distinguish the qualities that belong to an artistic product, without affecting to relegate it to either of the simple categories of bad or good, is for this reason received with considerable impatience, and there must be very many persons who would be glad, like this gentleman who is to be "heard of at the Marlborough Club," to make an end of tiresome discussion by the simple device of a wager. But it is only now and again that such a view of art criticism finds expression. Critics, as a rule, do not speak with sufficient energy and confidence to encourage the born sportsman to risk his money. Mere analysis of a work of art, however carefully conducted, gives no opportunity for a spirited contest, nor does it beget the combative feeling which forms the really attractive element in all betting transactions. The fact that the members of the sporting world are as a rule somewhat ignorant of art would of itself offer a less valid objection. What is wanted to encourage these wagers is not so much a knowledge of the subject as implicit faith in the chosen champion; for, as a matter of fact, only a small proportion of those who risk their money on horse-races have any real perception of the fine points of a horse. One thing in regard to this novel experiment may at any rate be accepted as certain. If reformers like the correspondent of the *Pall Mall Gazette* at last succeed in applying the principles of sport to the study of art, it will be a truly national achievement. In no other country would the suggestion have been mooted, and our contemporary certainly deserves credit for fostering a wholly original enterprise.

SILK AND SILVER.

SERIOUS fears are entertained of a failure in the European silk crop. The countries which grow silk are Italy, France, and Spain in Europe, and in Asia, China, Japan, India, Asia Minor, and Syria; to which has lately been added America. The American production, however, is so small that it may be left out of account; Asia Minor and Syria were once producers on a very large scale, but have long ceased to be so; and the Spanish crop has also become insignificant. Even France is rapidly falling off in her cultivation of the silkworm. Practically, therefore, manufacturers now depend for their supply on Italy and the Far East. In Europe, we may say roughly, the Italian crop exceeds the French upon an average nearly four times, while the French exceeds the Spanish in a still greater proportion. We may further illustrate the important position occupied by Italy in this industry by saying that, while a good Italian crop is expected to yield about eighty thousand bales, the average import from China to Europe falls short of that amount by about fifteen thousand bales. A failure of the Italian crop means therefore in effect a failure of the European supply. Now it is said that not only in Italy, but in France and Spain also, the intense frosts of the spring have fatally injured the cocoon. The badness of the weather, moreover, has so checked vegetation that there are not sufficient leaves for the worms, amongst which there is in consequence very great mortality. And, in addition to all this, it is feared that, if heat now sets in, the damage will become irremediable, as the leaves of the mulberry will be dried up altogether. To a large extent the excitement that prevails is founded upon mere apprehension, and it is possible that matters may not turn out nearly as badly as is feared. Much may happen before the harvest. But it is not to be forgotten that the injury done by the severe frost on the night of April 14, 1876, was never repaired. During the two months which followed that disaster reports were in circulation similar to those now current, but they were set down to the designs of speculators. At the end of June, however, they were found to be correct, and a sudden and extraordinary rise of price was the result. Persons

interested in the trade remember all this, and are resolved not to be caught a second time. There has therefore been a great deal of speculative buying, and consequently a sharp upward movement of the market during the past fortnight. Yet it does not necessarily follow that the experience of three years ago is about to be repeated. However, without dwelling further on this point, let us take the reports from the silk districts as they reach us; and, while bearing in mind that they may prove to be greatly exaggerated, try to forecast some of the consequences which will ensue should they turn out to be well founded.

As was to be expected, the statements conflict in a perplexing manner. The correspondent of one credit institution, interested not in silk directly so much as in silver, goes the length of saying that the reports are altogether false, and that the crop, in Italy at least, is going on well. But the great bulk of the information is the other way. In the trade itself the accepted estimate is that one-third of the Italian crop is irreparably damaged. From Lyons the reports are equally unfavourable. If this estimate proves correct, the European supply will fall short by, at the least, thirty thousand bales. In other words, the average annual import from China would need to be increased fifty per cent. to make up for the loss in Europe. Of course we say this merely by way of illustration. The silks of India and Japan are more like those of Europe than the Chinese, and they would naturally be drawn upon more largely by European manufacturers. All these countries would therefore contribute their quotas; yet, even so, it is not to be expected that they would be able to furnish anything like the full amount. The harvest in the Far East is already completed, and is said to be abundant in quantity and excellent in quality. But the cultivation was adjusted to meet an average demand. The European failure was not, and could not have been, foreseen; and consequently means do not exist of supplying this year in full measure the European deficiency, supposing it to occur. Assuming, therefore, that there is not an extraordinary falling-off in the consumption, there must be a very great rise in the prices of the raw material; unless, indeed, there is on hand a great accumulation of old stocks. It would be very interesting to ascertain the amount of the stocks on hand; but, unfortunately, it is not possible to do so, except for this country. Here we have accurate statistics, but abroad only estimates are to be found, and on such a point estimates are utterly untrustworthy. Apart from questions as to the competence, means of information, and good faith of the persons who frame the estimates, there is this other consideration—that, if there is a desire to force up prices, dealers would naturally return their stocks very much below the truth, for the express purpose of deepening the popular apprehension of scarcity; while, on the other hand, buyers anxious to keep down prices would, equally naturally, state that they are already provided nearly to the extent of their wants. Leaving estimates out of account, then, we find, from Messrs. H. W. Eaton and Sons' last Circular, that the stocks in this country, sold and unsold, on the 7th of the current month amounted to 32,521 bales, against 36,342 bales at the corresponding period last year—that is, a decrease of 3,821 bales, or over 10 per cent. If we may assume that the condition of things here is fairly representative, we must conclude that there is no exceptional accumulation of stocks. But a smaller supply now goes further to satisfy the demand than a larger one twelve months ago, because the consumption is considerably less. Although last year there was depression in the trade, marked by falling prices, and although prices at the end of the year were about 20 per cent. lower than in the previous December, the consumption was still not stimulated. If, then, unusually low prices failed to make a market for the manufactured article, it is certain that higher prices would tend to curtail the demand still more. We may safely conclude, therefore, that less than the usual supply of manufactured goods, even at existing prices, is now needed; that consequently manufacturers have no motive to keep up their output to the ordinary level, and that, even if there should be no failure, a smaller quantity of the raw material will probably be used up in the approaching season. Of course, should the failure occur, it will send up the price of the raw material; but as dealers will not be able to get an equivalent rise on the manufactured article unless some vagary of fashion unexpectedly comes to their aid, they will reduce their purchases and work their looms and spindles short time, and thus prevent such an increase of prices as was seen three years ago.

Still a failure of the European crop to the extent of one-third must have a considerable effect, even making all allowance for the depression of trade. It would cause a deficiency equal to the whole stock now in this country, sold and unsold. The failure of 1876 sent up the price of the raw material at one time from 80 to 120 per cent., according to the quality. Even though the rise did not set in till the beginning of July, and had spent itself in November, it sent up the average rate for the whole year for Chinese silk from 14s. 3d. per lb. in 1875 to 19s. in 1876; and in Indian and Japanese silk the jump was still higher. For the reasons we have just been stating, it is not to be expected that the consequences of a failure now would be so great; but still they would be very considerable. The first effect is already experienced. Speculative sales at advanced rates have become very numerous, sellers are standing out for still better terms as the unfavourable news from the silk districts is repeated day after day, and large orders have been sent out to the East. Now an increased importation from the East at a considerably higher level of values would at once augment the exportation of silver to the East to pay for the increased import. This was seen in 1876. In July

of that year the depreciation of silver reached its lowest point, the quotation at one moment being as low as 46½d. per ounce—a depression never since equalled. The large purchases of silk in the East began in the same month, and in August the price of silver rose to 53½d.—a rise of 7d., or over 15 per cent. After several fluctuations the quotation in the early part of December was as high as 58½d.—a rise of 11½d., or about 25 per cent. The improvement was not maintained, as we all know, but the figures just cited show how small an increase of the Eastern demand for the metal is sufficient to counterbalance the effect of the German sales. Although the rates for silk that obtained in the autumn of 1876 are not to be anticipated now, a rapid rise of silver is by no means improbable. A variety of causes are all tending in that direction. Amongst them may be mentioned the large continuous coinage in the United States, the preparations in Italy and Austria-Hungary for the resumption of specie payments, and the creation of new States in the Balkan peninsula. Still more important is the stoppage by Germany of her sales of silver, and equally operative is the check to mining given by the depreciation, producing a scarcity of supply. Here we have a number of causes tending to a rise, which need but a slight addition to produce a very considerable result. A material increase of the importation of silk from the Far East would probably prove a sufficient addition. Looked at in this light, the apprehended failure in the European supply will be seen to assume a new importance. It would have a very material bearing upon the finances, and through the finances upon the politics, of India. It would also swell the trade of India, China, and Japan, and thereby tend to benefit those countries. Nor would it be the Far East alone that would be thus affected. The whole trade with the silver-using countries, and in particular the Exchange banks, as they are called, would feel the effect. Unless the benefit thus derived were supported by more permanent causes, the improvement would no doubt be short-lived; but still it might have greater results than at first sight would be expected. We showed last week that the whole of the silver of which Germany has to dispose cannot exceed 18 millions, without allowing for any further silver coinage for home use. A demand that would take off a small portion of this stock would leave the remainder more manageable.

But if the Far East, and all persons who trade with the silver-using countries, would be benefited by a failure in the European silk supply, the consequences to France and Italy would be very serious. France, as we have already observed, is not a great grower of silk, but the manufacture is one of the chief of her industries. It is the foundation of the prosperity of Lyons, and it is by no means confined to the Lyons district. An immense capital is invested in it, and, directly or indirectly, it gives employment to vast numbers of people. For several years the industry has been depressed, and for that reason it is the less able to go through a new trial. If the price of the raw material should be run up immoderately, while a corresponding advance could not be obtained on the finished article, the existing difficulties would be indefinitely increased. Italy is still more interested in the matter, and is still less able to bear a check. She has not the wealth of France nor the varied industry. The failure, therefore, of a staple crop, coming so soon after a previous disastrous failure, would be a very serious affair. Just now, too, the country is engaged in an arduous and interesting financial task. It has at last emerged from the period of chronic deficits, and is endeavouring to get rid of the vexatious and oppressive Grist-tax, and can ill afford to have an important industry plunged in distress. Another point not to be overlooked is that the existing low price of silver facilitates the resumption of specie payments for which Italy is beginning to prepare, and that a sudden rise of price might seriously embarrass the operation.

THE PICTURE GALLERIES.—No. IV.

OUR last notice of pictures exhibited in this year's Royal Academy ended with mentioning some of those to be seen in the fifth gallery. The sixth room contains, amongst other things, a large picture by Mr. Briton Rivière, called "In Manus Tuas Domine" (487). This represents a knight on horseback, who may very well be Huldbrand in *Undine*, about to enter an enchanted forest. He lifts his cross-handled sword, and, it may be supposed, utters the words which stand for title to the picture, while his horse and dogs give signs of dreading an unknown and invisible enemy. The animals are excellently drawn and painted, and there is but little fault to be found with the knight. His armour does indeed look almost oppressively brilliant and new; but it may be supposed that he has taken pains to furbish it up for the contest in which he may have to engage. In the same room we have Mr. J. E. Hodgson's clever picture, "The French Naturalist in Algiers" (517), and "The Empty Saddle" (525), by Mr. S. E. Waller. This is a well-designed and well-executed work which has much tenderness of feeling. Mr. C. E. Johnson's "The Swineherd; Gurrh, the Son of Beowulf" (532), has been purchased under the terms of the Chantrey Bequest. It would not, perhaps, be impossible to pick holes in what is not the less an attractive work of undeniable cleverness, which has, to our thinking, a better claim to the honour it has received than a picture near it, "Toil and Pleasure" (540), by Mr. John R. Reid, which has been distinguished by the President and Council in the

same way. This is a picture of rustics standing in a field gazing at hunting men. The picture is one which it seems unkind to have singled out in this fashion. It is far from being what could be justly called a bad picture; but it is also, we think, nearly as far from deserving the great praise implied by the action of the authorities. It has no special merit of invention, and we cannot see that its execution entitles it to extraordinary consideration. The same kind of scene has been as well or better drawn over and over again, and the composition and colouring do not appear to us to be of peculiar excellence. It may be that there are fields which look like the field in this picture, but we do not think that they are often met with. Near this hangs "Scene from *Barnaby Rudge*" (538), by Mr. F. Barnard. From previous knowledge of Mr. Barnard's works we should be disposed to think that this picture has many merits, but it is ingeniously hung so that it is impossible to make out the expression of the faces, in which Mr. Barnard's power is apt to assert itself most strongly. Mr. Amyot has a picture on the same subject as Mr. Fildes's "The Return of the Penitent" (550), treated, however, in a different manner. In Mr. Amyot's work the penitent, dressed in a well-cut black silk dress, falls on her knees before her assembled peasant relatives. The work throughout the picture is good and careful, and all the details are given without obtrusiveness, but with remarkable accuracy. The painter has not been afraid to emphasize strongly the dramatic force of the moment he has chosen, and he may be congratulated on having done so with success.

In the seventh room we have already noticed Mrs. Butler's "The Remnants of an Army" (582), Mr. Browning's "A Stall in the Fish Market, Antwerp" (612), and Mr. Long's portrait (562). We may further call attention to Mr. Storey's very pleasant and delicate piece of work called "Lilies, Oleanders, and the Pink" (575), to Mr. Alma-Tadema's "In the Time of Constantine" (627), and to two battle-pieces. The first of these, "On the Evening of the Battle of Waterloo" (613), is by Mr. Ernest Crofts. It represents the moment at which Napoleon quitted his travelling carriage in such haste as to leave his hat behind him. The picture is well composed and painted, and conveys a vivid idea of the scene; but it is unfortunate that what should have been its strongest point—the figure of the great Emperor—is hardly equal in merit to its surroundings. M. Philippoteaux sends "The Life of Sir Frederick Ponsonby saved by the Humanity of a French Officer at the Battle of Waterloo" (652). Those who know M. Philippoteaux's work at its best will hardly fail to be disappointed with this picture. There is a strange want of force about it; the principal figure is unfortunately like the typical Englishman once current on the French stage; and the painter has brought into relief various unpleasant details which Mr. Crofts has wisely avoided. Mr. Brett's landscape, to which he has given the somewhat odd title "The Stronghold of the Season, and the Camp of the Kittywake" (643), is a fine and striking work filled with a warm glow of colour that spreads from sky to water, and helps to lend a romantic and unfamiliar aspect to a place which is, in fact, tolerably well known.

In the Lecture-room Mr. Seymour Lucas has a clever genre picture called "Unbreathed Memories" (944), and Mr. Charles Robertson a well-painted work called "The Shoes of the Faithful" (954), which will at once recommend itself to all who love cats; and as the love of animals is usually catholic, people who like this had better turn from it to Mr. Waller's "Portraits" of golden-lion monkeys from the Amazon (962). M. Fantin's curiously dark picture of "La Famille D." (1030) is well worth studying, but we must confess to finding that, in this instance at least, his representations of human beings are less attractive than his more familiar flowers. Mr. Oulless's portrait of "Mr. Edmund Yates" (1065) is one of the best, if not the best, that he sends this year.

In the tenth gallery there is a study by the President, "Neruccia" (1358), which is distinguished by that beauty of surface and delicacy of tint which it pleases some people to describe as waxiness. "Where Deep Seas Moan" (1386), by Mr. Peter Graham, is perhaps hardly equal in merit to the picture by the same painter spoken of in our last notice. It has, however, as might be expected, many fine qualities. Mr. Albert Goodwin's "The Valley of Diamonds" (1391) is a companion picture to one in a former gallery, which, like this, illustrates the adventures of Sindbad the Sailor. The picture has much imagination and is well painted. There is something strikingly impressive in the solitary figure of the wanderer plodding his way through the grey valley and leaving the impress of his tread in the treasure-holding sand. Mr. F. Barnard's "At the Pantomime" (1405) is a very humorous representation of the contrasted expressions of a little girl, presumably at her first pantomime, and of the old gentleman who has brought her, and who is enjoying his after-dinner nap in a corner of the box. "In Temptation" (1410), by Mr. Bright Morris, is a bright and truthful picture, taken apparently at Granada, of a lady tempted to purchase an alluring dress. Mr. John Collier's portrait of the late Professor Clifford (1413) is a fine and appreciative work, which has a melancholy interest. The same painter's "Mrs. Ker" (1417) is a bright and strong portrait, full of animation. The portrait of the pug-dog, sitting and looking with the exact look of a spoilt pet at a piece of sugar, is in its way as good as that of the lady, to whom the painter has given just the half-interested, half-amused expression which befits the circumstances. Our admiration for Mr. Frank Dicksee's true, pathetic, and admirably painted "Evangeline" has already been recorded. Perhaps the best point in Mr.

Robert Macbeth's "A Sardine Fishery" (1430) is the air of motion which he has imparted to the boat in the foreground. Near this Mr. Wyllie has "A Land Lost Between Sky and Water" (1433), a portentous kind of work, which we trust he will not be induced to repeat.

Here we may take leave of the oil pictures in this year's Royal Academy. The exhibition is, as we have said, very far from meriting the abuse which has been applied to it by persons whose acquaintance with contemporary, to say nothing of past, art seems on their own showing to be of a strictly limited kind. On the contrary, there are many circumstances, chief among them the attention given to the work of young painters, which show present improvement in the arrangements of the Academy, and give hope of greater improvement to come. The faults of the exhibition are obvious to that well-worn creature the meanest capacity, and some of them are inseparable from the present constitution of the Academy. We have avoided this year recurring to the unpleasant task of dwelling upon the gross defects and absurdities to be seen in several pictures which occupy prominent places; but we may observe that it is high time that the regulation which necessitates the occupation of good places by hopeless daubs should be done away with. This is an offence against the public in which Royal Academicians have a monopoly. No one is compelled to read the productions of a worn-out poet, or to witness the performances of a worn-out actor, but a person who goes to the Academy cannot help his feelings being outraged by the monstrosities which are permitted to stare him in the face. Again, it is tolerably clear that the number of works which may be exhibited by any one painter ought to be diminished in view of the immense number of works sent in. The sins of the Hanging Committee are obvious enough this year, though perhaps less obvious than they have been before. In considering these it is only fair to remember the ludicrously short time allowed for examination of each picture; and this also is a matter which surely calls for reform. It is not our business to suggest exactly how the reform should be brought about, but it is tolerably evident that the difficulty cannot be insuperable.

Amongst other important pictures at the Grosvenor Gallery we have as yet left unnoticed Mr. Mark Fisher's strong bright landscape "Spring" (137) and Mr. Holman Hunt's picture "The Ship" (160), the technical merits of which are patent, but in which the colouring and general effect fill us, we must confess, with dismay. Mr. Macbeth's "Dressing Mustard-Seed in a Norman Farmstead" (26) is a work of much vigour, and so is Mr. David Carr's "Weed Burners" (124). Both works belong to the growing class of pictures which seek and represent the artistic qualities and attractions present in what are generally regarded as commonplace subjects. Mr. Macbeth has also a group of three pictures (68, 69, and 70), the best of which is, to our thinking, "Sheep Washing in Droughty Weather." In the same room are some interesting contributions from Mr. J. D. Linton (77-82), amongst which we may single out for special praise "Les Emigrés" (79). Before leaving the Gallery for the present we may call attention to Mr. Forbes-Robertson's "Portrait of Mr. Herman Vezin" (149), which is interesting both on its own account, and as being the work of an actor-painter.

REVIEWS.

THE LIFE OF ARNDT.*

IN his preface to this volume Professor Seeley explains why, in his opinion, a memoir of Arndt ought to give pleasure and instruction. Sufficient attention has not, he says, been hitherto given to the movement of national thought and life which showed itself in the uprising against Napoleon. To the notion of universal empire, or of what in its modern form is called cosmopolitanism, which was spread by the French Revolution and by the military successes of Napoleon, was opposed the notion of separate centres of thought and action, each with its own traditions, growth, and aspirations. Spain, the Tyrol, Russia, Germany, each in its turn, felt and showed what meaning a nation has for the world, for itself, and for outsiders. Nowhere was the burst of national life more powerful and conspicuous than in Germany, and it was displayed in men high and low, in great natures and in natures not very great, but still with a capacity of feeling and expression beyond the ordinary level. Arndt was a German of the uprising, and not only wrote songs which made his name famous, but led a varied, stirring, picturesque life, and was brought by circumstances into familiar companionship with many persons intellectually or socially greater than himself, but all animated with the same spirit as his own. Most of the material of a Life of Arndt is found in his autobiographical sketches and in his own records of his wanderings. We have thus got at first hand the feelings and impressions of a man who took part in the German patriotic movement. This Professor Seeley thinks much better than having an historical novel about the German side of the Napoleonic times; for we do not imagine, but know, what a

German of humble origin, of some education, and of much warm feeling did, wrote, and thought in his day. So far therefore as such a point is capable of proof, Professor Seeley makes out an excellent case for the volume which he ushers into the world, and which he looks on as a very useful supplement to his own larger undertaking. There is perhaps something of exaggeration in all this. Professor Seeley seems to overrate the novelty of the idea that the development of national spirit evoked by the oppression of Napoleon gave a new colour to the politics and literature of Europe. Nor can any abstract proof that the writings of Arndt must be entertaining withstand the fact that they are not entertaining. This volume, however, is worth reading, and Arndt is a man of whom it is not undesirable to know something; and, if the preface makes the reader expect too much, the consequent disappointment is not the fault of Arndt or of the compiler of the memoirs.

Ernst Moritz Arndt was born in 1769, at Schoritz, in the island of Rügen, which then was Swedish territory. His father was steward of the estate of Schoritz, owned by Count Putbus, and was himself the son of a shepherd, who is described as a serf, but who was in circumstances sufficiently easy to admit of his giving his son a fairly good education. Arndt's mother was also possessed of education beyond the humble rank in which she was born, as she had been taught with the children of a rich farmer. The desire to impart the education they had received was strong in the parents; and the children, although accustomed from their infancy to do all they could in the way of farm-work, were taught the rudiments of knowledge by the father, and were thoroughly familiarized with the Bible by their pious mother. The family life was a hard one, and comfort was altogether despised by the head of the house. His fortunes, however, improved as his honesty and perseverance told, and larger opportunities of education were given to the boys; and at last Ernst was sent to a grammar-school at Stralsund, and stayed for two years and a half, studying and amusing himself, until finally he ran away, from the fear lest the pleasantness of his life should corrupt him. His father, without blaming him, gave him a quiet home in the country, and there he studied for a year and a half, when he entered the University of Greifswald to study theology. After some of the wanderings which form a part of German student life he returned home, and again prosecuted his studies, which were of a very miscellaneous kind. At the age of twenty-eight, having got through ten years in this desultory, but perhaps improving fashion, he made up his mind not to become a clergyman, partly because he fancied that the road to clerical promotion lay through intrigues and trafficking which disgusted him. He decided instead to see the world, and his father was now rich enough to provide him with the means. He passed a year and a half from the spring of 1798 to the autumn of 1799 in travelling about on foot, by boat or by coach, spending some months at Vienna; and, after visiting Hungary, going into Italy. The outbreak of war prevented his seeing Rome or Naples, and he went by Nice and Marseilles to Paris, and thence returned home by Cologne and Berlin. In Italy and France he always passed as a Swede, for, as he said, a Swede is respected everywhere because he belongs to a nation. After his return Arndt published an account of his travels, and extracts are given in this volume. In Italy he was struck by the depth of misery which he witnessed. "The poor-houses and hospitals have been plundered, and every day more people are reduced to want and helplessness." He had also a great contempt for the French Revolution and for its imitations in Italy and elsewhere, and he groaned over the oppression, both from the mob and the French, under which honest Italians suffered. At Nice, at Aix, and at Marseilles he found insecurity, distress, and decay. Both at Marseilles and Lyons he found or persuaded himself that a third of the population had disappeared. Paris, when he reached it, was exclusively occupied with the ceremonies which were intended to mark the indignation of the French people at the murder of their envoys at Rastadt. To Arndt everything seemed contemptible and ludicrous—the harlequin costume of the Directory, the absurd Ministers in red breeches and stockings, and the funeral eulogiums pronounced by Chenier. Other spectacles of misery awaited him at Brussels and Bonn. He was full of disgust at the atrocious war, and he was deeply alarmed at the certain prospect "that the Rhine, of which Germany was once so proud, will be shared with the Franks, that this fine race will be reduced to a hybrid set, and that Germany, the unconquered, will become the scorn of all nations." Throughout his life he hated the French, and he especially detested them when he found them, as at Coblenz, in the position of conquerors and invaders. He returned to Sweden with a deep hatred of these ferocious conquerors, and with a divided feeling towards Germany—proud of its history and proud of his German descent, but, on the other hand, so ashamed of the position which Germany then occupied that he was glad to be able to rank as a Swede.

On his return, love, as he tells us, settled his destination. "An old love sometimes hidden under thin white ashes had been burning silently for five years." It now flared up sufficiently to prompt him to go to the little University town of Greifswald to marry the daughter of a professor, and to begin business as a private tutor. In the following year, 1801, the birth of a son cost the life of the mother, and Arndt remained on, rising gradually in the professional world. As he candidly admits, he learnt by teaching. "I began," he says, "by teaching all kinds of things, which I myself only half understood, and ended by confining myself to historical lectures." Gradually, however, he was more and more absorbed by political feelings, and it was the utter overthrow of Germany in

* *The Life and Adventures of Ernst Moritz Arndt.* Compiled from the German. With a Preface by John Robert Seeley, Professor of Modern History in the University of Cambridge. London: Seeley, Jackson, and Halliday. 1879.

1806 that moved him to throw in his lot with the prostrate nation. "When Austria and Prussia had fallen after vain struggles, then first I began to love Germany truly, and to hate the foreigner with an utter hatred." It was not Napoleon only whom he hated, "the cunning, taciturn, sneering Corsican, born in the land where honey is poison"; it was the French, "the deceitful, the insolent, the covetous French." He hated them so much that he loved Germany, and his Swedish predilections were "once and for ever dead." He had already embarked on political literature, and an attack on the Swedish system of serfdom was thought so revolutionary that he was threatened with a trial. But the King, on having his attention drawn to the statements made in the work as to the miseries of the poor, declared that, if the statements were true, the author was justified in his comments. Arndt was left unharmed, and a few years afterwards serfdom was abolished in Sweden. In 1805 he published a work, termed the *Spirit of the Age*, which was a fierce denunciation of Napoleon and the French, and thenceforward he led for some years a troubled and vagrant life now at Stralsund, now at Stockholm, then back again at Greifswald. But even at Greifswald he found no rest. A large portion of the society to which he belonged was lost in admiration for Napoleon, and his own father-in-law was among the number of those who were now his political opponents. At length we find him in 1812 at Berlin, and there he formed friendships with patriots, and entered into "the great league whose bond of union was hatred of the foreigners and a burning desire for their expulsion and extermination." The King of Prussia was now, however, so closely allied with Napoleon that Berlin was not possible for long as a place of residence, and Arndt moved to Breslau, where he thought he could easily pass into Austria or Russia. The imminence of Napoleon's war with Russia determined him to seek shelter with the last adversary of the conqueror, and he took refuge in Russia. "Russia," he says, "was still Europe. My desires had never turned towards America—to its money-seeking educated barbarism—even when I thought Europe was lost." He reached St. Petersburg, and there entered into the employment of Stein. Thenceforward to the end of the War of Liberation his history is that of Stein, to whom he was deeply attached, although he, like others, had to endure much from the irritable and disappointed old statesman. Although, however, he shared in everything the fortunes and the feelings of Stein, Arndt now made his own personal contribution to the cause of national liberty. He wrote the war songs which have made his name dear and familiar to the German people. In a single year he published no less than fifty of these songs, and they did much to kindle and maintain the popular enthusiasm. Of one of these songs, beginning with the words "Der Gott der Eisen wachsen liess," a translation is given in this volume, as also is a translation of his verses on the battle of Leipzig. He also wrote a pamphlet entitled "Der Rhein Deutschlands Strom nicht Deutschlands Grenze," which embodied and perpetuated the national claim to Alsace-Lorraine. After his death in 1860 a statue was raised to him on the banks of the Rhine, on which the beginning line of his most famous song and the title of his pamphlet was graven. He had only been dead ten years when the God who allows iron to grow in the earth permitted the metal to be used with effect against the French whom Arndt so bitterly hated, and the wishes for the reclamation of the further bank of the Rhine to be realized.

In 1818 the new University of Bonn was opened, and Arndt was established as Professor of History. He had married the year before a sister of Schleiermacher, and he built himself a house on the Rhine, and settled down to work and to family happiness. But his bright prospects were not long undisturbed. As soon as the war was finished there arose a civil contest in Germany between the Courts, who thought that the people had done no more than their simple duty in fighting when ordered to fight by their rulers, and the leaders of the movement of liberation, who thought that the German people had freed itself, and ought to have the liberty it had won recognized on its own behalf. Arndt went strongly with those who claimed more from the sovereigns than the sovereigns would give, and in a continuation of his *Spirit of the Age* he emitted his views as to the unity of Germany and the right of the people to representation. This made him an object of suspicion to the Prussian authorities, and when the panic caused by the murder of Kotzebue came to aggravate the feelings of suspicion and dislike towards thinkers whose thoughts were considered to be too liberal, Arndt's papers were seized, and, after a long delay, he was put on his trial. The result was that no punishment was inflicted on him; but his papers were retained, and he was no longer allowed to lecture as a professor, although he retained his full salary. So he went on for twenty years, silenced and depressed, until in 1840 the new King of Prussia removed the ban, and he was once more allowed to teach. Meanwhile he wrote much, and, among other things, several hymns, and his life, although passed in unmerited obscurity, seems to have been a fairly happy one, except so far as it was saddened by the loss by drowning of a promising boy of nine years. Arndt recovered very slowly, if he ever recovered, from the shock of this misfortune. But he was greatly pleased when at length the favour of the new sovereign made him some amends for past injuries, and he was once more in the position to which by his character, his attainments, and his national services he was entitled. From the date of his restoration to the work of his office to the outbreak of the revolution of 1848 he spent much of his time in preparing the public mind, so far as he was able to reach it, for

the union of Germany under Prussia and for the reception of constitutional government. This time he could welcome light even when it dawned from France, and he heard in the outbreak of Paris "the cock-crow of the German morning." He was altogether opposed to the scheme of a German Republic, and clung to the hope that the King of Prussia would accept the crown of the new Empire from the new Parliament that met at Frankfurt. In that assembly itself he could exercise only a moderate amount of influence, as he was then nearly eighty, and he was far too prudent for the heated spirits among whom he found himself. At last the vote was passed inviting the King of Prussia to become Emperor; and two of the most interesting documents in this volume are the letter in which Arndt begged the King to accept, and the letter in which the King explained his reasons for refusing. The main objection of the King was that the crown was offered by the people, and not, as it ought to have been, by the princes. After this disappointment of his hopes Arndt returned to Bonn; in 1854 he resigned his professorship, and died in 1860. The older he grew the more popular he became, and his ninetieth birthday was celebrated as that of a national hero. From Germany he deserved so much of acknowledgment. He had not only stimulated, but embodied, the national spirit in his songs; and he had lived a life without a spot on his honour, his courage, or his good sense, through long decades when much meanness, much timeserving, and much folly, reactionary and revolutionary, had been displayed. It is, however, easier to sympathize with his writings apart from his poems than to admire them. He had a few thoughts, obvious, true, and noble, but then he had only a few thoughts. He always keeps in the same groove, and he had little literary elasticity or grace. The success of national songs which really became national cannot be contested, and the Germans of his day loved and sang the songs of Arndt; but, so far as foreigners may presume to judge, his songs had nothing like the fire of the patriotic songs of Burns or the vigour and majesty of those of Campbell. Arndt can scarcely be treated as a great German writer; but in his character and his life he showed some of the elements of real greatness, and he did perhaps as much as anyone except Stein to form that which is best in the Germany of to-day.

GREEN'S HISTORY OF THE ENGLISH PEOPLE.*

MR. GREEN has now carried on his narrative from the death of Queen Elizabeth in 1603 to the flight of the Duke of Monmouth and the temporary overthrow of the Whig party in 1684, shortly before the close of Charles II.'s reign. From this it will be seen that the present volume hardly fulfils the promise of its title-page, which gives the reader to understand that he is to be taken on as far as the Revolution of 1688. For the history of that event, and indeed for the whole reign of James II., he has still to wait. "Puritan England," as Mr. Green comprehensively names the period from 1603 to 1660, the "Restoration;" and the "Popish Plot," make up the substance of the volume now before us. In the history of Puritanism Mr. Green has put forth all his strength, and the result is admirable as a work of art. Nowhere, we are inclined to think, has his peculiar genius been displayed to better advantage. His power lies in tracing the rise and course of the successive waves of thought which make up the tide of human progress. It does not much matter whether the thought be that of mediæval Catholicism or of seventeenth-century Calvinism, so long as it has strength enough to rise and sweep all before it. Puritanism was a mighty wave in its time, and Mr. Green duly recognizes its importance. Never before, perhaps, have the Puritans been set in so favourable a light by any one not professing theological sympathy with them. Macaulay, with all his political admiration for the Puritans, was ever conscious of their more odious and ludicrous side, and fully realized how obnoxious the children of light can make themselves to the children of darkness. Mr. Green habitually prefers to look at the Puritans on their best and grandest side; and, while admitting the impracticability of their theory, he succeeds in inspiring his readers with pity for its failure. It is true that a suspicion will arise that it is mainly on artistic grounds that he takes up the Puritans. The Puritan gentleman, sombre, quiet, and dignified like a portrait by Velasquez, makes an effective contrast to the gorgeous and many-hued cavalier of the Renaissance on one side, and the bewigged and beribboned gallant of the Restoration on the other. We have got past the days when Horace Walpole could see no picturesqueness in an Anabaptist. We can fearlessly contemplate the terrible dogmas of Calvinism as a grand and gloomy system of mythology. Mr. Green, who is himself guiltless of any religious dogmatism, and who, if he had lived in the time of the Civil Wars, would probably have found himself most at ease among the Latitudinarian friends of Lord Falkland, takes for the heroes of his narrative the most uncompromising dogmatists the world has ever seen. He has no more spiritual affinity with them than has the young lady who goes to a fancy ball in the sad-coloured gown and prim white kerchief of the Puritan maiden. Like her, he simply appreciates the artistic capabilities of the costume.

* *History of the English People*. By John Richard Green, M.A., Honorary Fellow of Jesus College, Oxford. Vol. III. Puritan England, 1603-1660. The Revolution, 1660-1688. London: Macmillan & Co. 1879.

It must have occurred to many readers of history to wonder by what process the man of the Elizabethan age, with his keen enjoyment of life, his wide range of intellectual sympathy, and his classical and artistic tastes, gradually developed into the Puritan. How came it to pass that the sons of the men who had furnished models for the heroes of Shakspeare took to their hearts the grim doctrines of Calvinism, and began to dream of Kingdoms of Heaven upon earth? True, the typical Elizabethan was not a heathen. Of him, as of Benedick, it might be said, "The man doth fear God, howsoever it seems not in him, by some large jests he will make." But how came it about that in the end the fear of God so completely mastered him as altogether to destroy his capacity for making jests? Early in his narrative Mr. Green traces the process by which he conceives this change to have been wrought. We extract the passage in which he ingeniously finds in the idea of "human individuality" a point of union between the spirit of the Renaissance and that of Calvinism:—

Unlike as the spirit of Calvinism seemed to the spirit of the Renaissance, both found a point of union in their exaltation of the individual man. The mighty strife of good and evil within the soul itself which had overawed the imagination of dramatist and poet became the one spiritual conception in the mind of the Puritan. . . . It was each Christian man who held in his power the issues of life and death. It was in each Christian conscience that the strife was waged between Heaven and Hell. Not as one of a body, but as a single soul, could each Christian claim his part in the mystery of redemption. In the outer world of worship and discipline the Calvinist might call himself one of many brethren, but at every moment of his inner existence, in the hour of temptation and struggle, in his dark and troubled wrestling with sin, in the glory of conversion, in the peace of acceptance with God, he stood utterly alone. With such a conception of human life Puritanism offered the natural form for English religion at a time when the feeling with which religion could most easily ally itself was the sense of individuality. The 'prentice who sat awed in the pit of the theatre as the storm in the mind of Lear outdid the storm among the elements passed easily into the Calvinist who saw himself day by day the theatre of a yet mightier struggle between the powers of light and the powers of darkness, and his soul the prize of an eternal conflict between Heaven and Hell.

Mr. Green carefully points out, what most people are apt to forget, that the early Puritan was anything but a sectary. He was in truth a bitter enemy to Nonconformity. "To the zealot whose whole thought was of the fight with Rome," the Brownist assertion of congregational independence "seemed the claim of a right to mutiny in the camp, a right of breaking up Protestant England into a host of sects too feeble to hold Rome at bay." What he really craved was the suppression of every non-Calvinist element in the national Church. "That the Church of England should both in ceremonies and in teaching take a far more distinctively Protestant attitude than it had hitherto done, every Puritan was resolved. But there was as yet no general demand for any change in the form of its government, or of its relation to the State. . . . All in fact that the bulk of the Puritans asked was a change in the outer ritual of worship which should correspond to the advance towards a more pronounced Protestantism that had been made by the nation at large during the years of Elizabeth's reign." At this juncture the throne of England was ascended by a ruler who had learned to regard Calvinism as the deadliest enemy to his crown.

On the subject of James I. Mr. Green's views have, it is clear, undergone considerable modification since he wrote his *Short History*. The influence of Mr. Gardiner is manifest in the picture now given both of the public and private character of King James. Mr. Green expressly acquits James of being a drunkard; "but he was a hard drinker, and with the people at large his hard drinking passed for drunkenness." His weakness for favourites is to some extent explained and excused on the ground that government by personal dependents was "the tradition of his house":—

Hemmed in by turbulent barons, unable to find counsellors among the nobles to whom the interests of the Crown were dearer than the interests of their class or their house, Stuart after Stuart had been driven to look for a counsellor and a minister in some dependant, bound to them by ties of personal attachment and of common danger.

Justice is done to the King's intellectual abilities, marred though they were by "a pedant's love of theories, and a pedant's inability to bring his theories into any relation with actual facts." His life as a Scottish King is vigorously sketched, though not indeed with perfect accuracy of detail. Speaking of the Earl of Morton, Mr. Green says, "A union of his rivals, and their adroit crowning of the boy-king, put an end to Morton's regency." Now in fact the infant James had been crowned immediately upon his accession to the throne in 1567, more than eleven years before the end of Morton's regency. What Mr. Green is probably thinking of is the "acceptation of the regiment"—that is, the nominal assumption of the government by the boy-King in person. We should like to know Mr. Green's grounds for putting into the mouth of Melville, instead of that of Morton, the famous eulogy spoken over the grave of John Knox:—"Here lies one who never feared the face of man." Mr. Burton, by the by, tells us that this fine saying is an improvement upon the original. All that Morton seems to have said was "that he [Knox] neither feared nor flattered any flesh." A well-known description by a contemporary of Knox's preaching is given by Mr. Green as beginning with this unintelligible phrase:—"He believed to leave the pulpit at his first entry." Again referring to Mr. Burton, we find that the aged Knox had to be helped into the pulpit, "where he behoved to lean at his first entry."

Mr. Green indeed is not always careful in quotation. Sir Edmund Verney's words to Hyde:—"I have eaten his [the

King's] bread, and served him near thirty years, and will not do so base a thing as to forsake him," are turned into "I have eaten the King's bread and served him now thirty years, and I will not do so base a thing as to distrust him."

The line from *L'Allegro*—

And the jocund rebecks sound,

becomes "*Where the jolly rebecks sound.*" Of the typical Puritan gentleman, whom Mr. Green draws from Mrs. Hutchinson's portrait of her husband, though at first without naming his original, we read, "In his discourse he was on his guard against talkativeness and frivolity, striving to be deliberate in speech, and 'ranking the words beforehand.'" The phrase which Mr. Green prints in inverted commas is, we admit, accurately quoted word for word. Nevertheless, the reader whose curiosity leads him to refer to Mrs. Hutchinson for it may be surprised to find that it is her husband's faculty of speaking "*without ranking the words beforehand*" upon which she insists. He "*would speak,*" she says, "*very well . . . without premeditation, . . . for indeed his judgment was so nice that he never could frame any speech beforehand to please himself, but his invention was so ready, and wisdom so habitual in all his speeches, that he never had reason to repent himself of speaking at any time without ranking the words beforehand.*" It is possible that Mr. Green may be right when he says that Charles II. wrote, "with characteristic coolness," of Sir Henry Vane, "He is too dangerous a man to let live, if we can safely put him out of the way"; but we find both in Hallam and Forster the words given thus:—"if we can *honestly* put him out of the way." The latter version at least displays a desire to conform to some conventional standard of honour and decency, while the former is as unvarnished as a soliloquy of Iago. In an otherwise excellent criticism of Dryden, Mr. Green has in one instance, we think, fallen into the common error of not distinguishing between the sentiments of the author and those of his fictitious characters. As one proof of his assertion that Dryden to the last had in him something of "the Commonwealth's man," he urges that "no writer has embodied in more pregnant words the highest claim of a people's right—that

right supreme

To make their kings, for kings are made for them.

We need only remind the reader that Dryden has put these "pregnant words" into the mouth of "Hell's dire agent," Achitophel, when assailing Absalom's "fainting virtue." It would not be reasonable to cite as specimens of Molière's morality the arguments by which Tartuffe seeks to vanquish the scruples of Elmire. We note that at p. 232 it is stated that Cromwell was "of kin through their mothers with Hampden and St. John." Now, according to Noble and Mr. Carlyle, St. John's connexion with the Cromwell family was through his second wife, who was a daughter of Henry Cromwell of Upwood, uncle to the Protector.

Mr. Green has, as may be guessed, no liking for Archbishop Laud; and in his account of the struggle between the prelate and Lord Chief Justice Richardson he has been both inaccurate in his law and unfair to Laud's side of the case:—

The Crown under James . . . had issued a "Book of Sports" which recommended certain games as lawful and desirable on the Lord's Day. The Parliament, as might be expected, was stoutly on the other side, and had forbidden Sunday pastimes by statute.

This gives the reader to understand that the declaration known as the "Book of Sports," and the statute—we presume that Mr. Green refers to the Act of the first year of Charles I. "for punishing divers abuses committed on the Lord's Day"—ran counter to each other. This is an error which has already been pointed out by Hallam and Lingard. "Unlawful exercises and pastimes"—such as bear- and bull-baiting—were forbidden on Sunday by the declaration and the statute alike. The statute further made it punishable for people to meet "*out of their own parishes on the Lord's Day*" "for any sports and pastimes whatsoever." Even in this, the furthest extent to which it carries its prohibition of Sunday amusements, it proceeded on the same lines as did the "Book of Sports," which only authorized "each parish by itself to use the said [lawful] recreation after divine service." Mr. Green continues his narrative:—

The general religious sense of the country was undoubtedly tending to a stricter observance of the day, when Laud brought the contest to a sudden issue. He summoned the Chief-Justice, Richardson, who had enforced the statute in the western shires, to the Council-table, and rated him so violently that the old man came out complaining he had been all but choked by a pair of lawn sleeves. He then ordered every minister to read the declaration in favour of Sunday pastimes from the pulpit.

What Richardson had done was something very much beyond merely enforcing the statute. To tell the story as briefly as possible, Lord Chief Justice Richardson and Baron Denham, going in 1632 on the Western Circuit, had, on the request of the justices of the peace, made an order, which is printed in Rushworth, suppressing "revels, church-ales, clerk-ales, and all other publick ales." The order appears to have been aimed in especial against the "feasts of dedication," less formally called wakes, which were held on the Sunday before or after the day of the saint to whom the parish church was dedicated. The judges' action was by no means unprecedented, similar orders having, Mr. Gardiner tells us, been made in 1627, in 1615, and even earlier. Laud however took up the matter, his wrath being especially excited by the judges having, after the precedent of 1627, caused their order to be published in the parish churches by the minister without the "consent or privity" of the Bishop of the diocese. This point, which

Mr. Green does not mention, is the more important as it shows how universally the minister of the parish was looked upon as the natural channel of an official communication to the people. Under Royal pressure, the Chief Justice reluctantly revoked the order. According to Mr. Gardiner, it was Richardson's delay in doing this, and the bad grace with which he at last yielded, which obtained him that rating from Laud which he afterwards described in such graphic phrase. Charles then commanded the publication in church of the "Book of Sports," with the addition of an express authorization of the wakes. Mr. Green taxes Laud with a deliberate design of thus driving the Puritan clergy to extremity. We should rather imagine that in this, as in many other cases, Charles and Laud had no idea of the strength of the feelings they so injudiciously outraged. As to the merits of the immediate question, we have to weigh the opinion of the justices of the peace against that of the Bishop of Bath and Wells and of the clergymen whom he consulted, who defended the wakes, and stated that their suppression was unacceptable to the people generally. Without any question of Sabbatarianism, everybody's experience will supply him with instances of similar controversies. On the one hand, we have to take into account the tyrannous intolerance with which well-to-do people are apt to regard the amusements of their poorer neighbours—an intolerance which readily masks itself under whatever moral or religious disguise is in fashion; on the other, the unfortunate inability of the uneducated Englishman to enjoy himself without becoming a public nuisance.

If however in this instance Mr. Green has done scant justice to Laud, it must not be supposed that as a rule he is unfair or indiscriminating in his championship of the Parliament side. He does not indeed emulate the studious calm of Mr. Gardiner, strongly though he appears to have been influenced by that historian. Though in the main he adopts Mr. Gardiner's view of Wentworth's policy, unlike Mr. Gardiner, he finds no excuse for it. "In Wentworth," he says, "the very genius of tyranny was embodied." It is Mr. Green's nature to be "passionate"—we use the epithet in the sense in which he himself is fond of using it—to feel strongly, and to express the feeling in glowing words. But his sympathies are too wide for him to be a mere partisan. Had we space, we would quote the whole of the passage in which he sums up the character of the Stuart Kings, and, while insisting on their strange lack of sympathy with English feeling, points out that "as they failed to understand England, so in many ways England failed to understand them. It underrated their ability, nor did it do justice to their aims." Or we might quote the passage, not unworthy of Macaulay, in which he describes how the Royalist gentry were ground down under the political and social tyranny of the Commonwealth, and shows how natural and inevitable was the reaction which followed as soon as the Restoration had placed the younger generation of Cavaliers in power. By the side of this we might set the pages in which is traced the growth of the modern scientific spirit, itself one of the forms of revolt against the "pressure of Cromwell's system." "Science, rationalism, secularism," sprang into vigorous life "in their protest against the forced concentration of human thought on the single topic of religion," and "the effort to prison religion itself in a system of dogma." But we must be content to let our readers find out for themselves the choice passages of the book. They will find in it, not much perhaps that is absolutely new to them—for Mr. Green avowedly works up the materials collected by others—but much that is set in a clearer light than before, and inspired with fresh life by the power of a sympathetic mind. They will find even the most familiar incidents—for no periods of English history are so generally known, in their external incidents at least, as the Civil Wars and the Restoration—retold with a new charm.

ELTON'S EASTERN AFRICA.*

THE late Captain Frederic Elton died on the 19th of December, 1877, during his journey from the north end of Lake Nyassa to the east coast of Africa opposite Zanzibar. His travelling companion, Mr. H. B. Cotterill, has put together and finished the memorials of that expedition, which lead us over much ground not before described. A preceding section of this volume presents Captain Elton's notes of his official visits to different parts of the sea-coast under Arab and Portuguese dominion, in pursuance of Sir Bartle Frere's diplomatic remonstrances in 1873 against the slave-trade. The two subjects will be found to bear some practical relation to each other, however indirectly. It is now evident that the East African slave-trade cannot be effectually suppressed without the aid of civilizing agencies in the interior of that populous region, which seems at present, happily no doubt, beyond the convenient reach of military conquest. It has been entered by missionary colonization, and the interesting settlement of Livingstonia, founded by the Presbyterian Churches of Scotland at the south end of Lake Nyassa, lay in Captain Elton's route of inland exploration.

His journals of 1873 and the two or three following years, while he was engaged as subordinate political agent on the Sultan of Zanzibar's coast, and latterly as British Consul on the shores of

the Mozambique Channel, in detecting the contraband traffic, might scarcely have been worth publishing alone. There is a degree of monotony in the details of that laudable service. It is well that the cruelties practised by native man-hunters, conductors of slave-gangs, dealers in such live stock, and masters of dhows, in procuring slaves and conveying them by sea to a foreign market, should occasionally be exposed. But the results of Captain Elton's personal investigations about three years ago have already been made the ground of authoritative interposition. His graphic description, too, of the slave market at Zanzibar has now only an historical interest, as well as his account of the successful negotiations with Sultan or Seyyid Burghash, whom we have since welcomed here in London. An explanatory chapter by Mr. Holmwood, then and still assistant to Dr. Kirk, our Consul at Zanzibar, gives an outline of the course of these philanthropic endeavours to deliver Eastern Africa from a horribly destructive system of oppression. It was the more incumbent on Great Britain to do something for that purpose, because many of our Indian fellow-subjects, both of the Hindoo and the Mohammedan trading classes, were actively concerned in the iniquitous system. Captain Elton's primary errand along the coast, from Dar-es-Saleem down to Kilwa or Quiloa, was that of admonishing and in some cases bringing to punishment those offenders who were amenable to British jurisdiction. He was obliged to be a passive witness of the outrages that were perpetrated by the other lawless persons of diverse mongrel nationalities still infesting some parts of that extensive maritime region. They could be prevented from shipping off the cargoes of wretched creatures at certain of the customary ports nearer home; but this only resulted in a far more protracted driving of the tortured victims on shore to distant places of embarkation. The length of coast nominally subject to the ruler of Zanzibar is about a thousand miles, and that of the Portuguese territory, from the Zambesi to Cape Delgado, is not very much less. It is apparently feasible, by the constant employment of our naval cruisers, to stop the transit of slaves from the mainland only to the opposite islands, where they have been much in demand for the sugar plantations. This is the department which chiefly occupied Captain Elton's attention in 1875 and 1876, when he obtained much evidence relating both to the sources and outlets of the mischief. French mercantile agents were found using ports of Madagascar as an entrepôt for the slave-trade to Réunion. The Makuas, a widely scattered tribe on the table-land behind the Tugula hills, which the author traversed for the purpose of this inquiry, were proved to be the most active kidnappers. He describes their continual petty warfare, instigated by foreign slave-dealers on the sea-coast. Their depredations extend to the shores of Lake Nyassa. The course of the traffic is northward, and thence eastward to whatever accessible point of the seaboard is left open. The longer its overland path the worse are the sufferings of its victims, and the disturbance also of the country through which it passes; for great numbers of the unhappy people die on the road, and then others are captured to make up the tale. Neither the Government of Zanzibar nor that of Mozambique possesses the means of enforcing its authority beyond a few miles inland; much less can the British naval force pretend to do so.

This state of things must obviously present serious difficulties in the way of effectually putting down East African slave-trading by direct action of a foreign Power, short of absolute conquest. Indirect agencies for such an object would be those either of moral influence or of commerce, introducing a better social and industrial economy among the native tribes. The latter means of reformation has now some prospect of ultimately reaching them by the establishment of a convenient and regular intercourse with the proposed settlement on Lake Tanganyika. By the navigation of that lake, as well as of Lake Victoria Nyanza to the north-east of it, and of Lake Nyassa to the south-east, it is hoped that the whole region will one day become easy of approach. Until that condition shall have been accomplished, we cannot feel sanguine hopes of any real improvement in affairs throughout a vast section of the interior, between the Zambesi and the Nile, inhabited probably by at least ten millions of human beings.

The first actual beginning, with fair promise hitherto, was that of Livingstonia, situated on the promontory of Cape Maclear, near the Shiré outlet of Nyassa, which thence forms a stream of three hundred miles running to join the Zambesi, affording communication with the sea. Within the last four years, by the energetic labours of Mr. E. D. Young, R.N., and of the Rev. Dr. Stewart and Dr. Laws, a mission colony, with an industrial school, after the model of Lovedale among the Kaffirs of South Africa, has been set up in this place. We regret to observe that Captain Elton, who was there for three weeks in August and September, 1877, considered the site of Livingstonia to have been badly chosen. It is unquestionably a healthy site, and it has an excellent harbour commanding the entrance to the lake navigation; but Captain Elton ventured to prophesy that "tsetse and the bad soil will paralyse the station." The first-mentioned pest, however, that of the venomous biting-fly, so deadly to cattle, is likely to depart with the killing off of wild animals in the neighbourhood; and all sorts of useful vegetables are grown in the mission garden. The view shown in an engraving, with the row of little white houses beneath grand wooded conical hills fronting a strip of sandy beach, and with the steamer *Ilala* and Mr. Cotterill's *Herga*, a Harrow School gift, lying there at anchor, is decidedly pleasing. Other places may doubtless be found on the Nyassa shores, as Mr. Young himself suggests, equally suitable for the permanent residence of

* *Travels and Researches among the Lakes and Mountains of Eastern and Central Africa.* From the Journals of the late James Frederic Elton, F.R.G.S., H. B. M. Consul at Mozambique, late of the 68th Regiment. Edited and completed by H. B. Cotterill. London: J. Murray.

European settlers. The river navigation thence to the ocean by the Shire and the Zambesi, altogether four hundred miles, is not interrupted, owing to the Murchison Cataracts, sixty miles from the lake. But it is a great accommodation, which may perhaps give the advantage to this settlement, compared with those on the Victoria Nyanza and on Tanganyika, as a door into the interior of "the Dark Continent."

The voyage of the *Itala* up the lake with Captain Elton and his companions—namely, Mr. Cotterill, Mr. Rhodes, Mr. Hoste, and Mr. Downie—previously to their toilsome and disastrous land journey, was full of mixed adventure. They were knocked about rather too much by stormy weather, and were sometimes made ill by the bad food and lodging when they landed to sojourn with "the Jumba" or another native chief. But there was much shooting, and the scenery was interesting at first sight. It was not till October 12th that they quitted the little steamboat for a walk of some five or six hundred miles to the sea-coast at Bagamoyo. The route lay through Uchungu, over the mountains of Konde, across Merere's country, the Ruaha valley, and Usango, keeping along the watershed that divides the tributaries of the Rovuma and the Rufiji, which flow eastward to the ocean, from the streams of Central Africa. This is a line of manifest geographical importance; but the painful stress of circumstances did not allow Captain Elton and Mr. Cotterill to obtain such precise and complete information as might be wished. Mr. Cotterill's notes were indeed unfortunately lost. They were a month later in starting than they ought to have been, in view of the approaching midsummer heats of December; and they lacked a sufficient store of provisions, or cotton cloth to pay with instead of money. There was, moreover, a fierce little war going on between their host Merere, chief of the Wasango, and the marauding tribe of the Machinga, who besieged his stockaded village of grass huts on the night of the Englishmen's visit. From one of his look-out stands, called "bomas," perched aloft upon a scaffold of poles in the jungle, they had a fine view of this nocturnal battle. The devastating effects of such incessant hostilities, which only serve the interests of the slave-dealers, were sadly apparent throughout the country. Firearms and ammunition are furnished by the travelling Arab merchants, we suppose, as a preliminary measure in this nefarious speculation. Thus equipped, the more powerful tribal lords now and then walk over the lesser communities, taking toll of the helpless population. But when one of these devouring tyrants meets another, then comes the tug of war. Towns are so frequently burnt and abandoned, and their inhabitants driven out and shifted to and fro, that it is not always certainly known where a people came from, or who they originally were. But several of these tribes, in some particulars of figure, speech, and habit, show their affinity with the Zulus, as Captain Elton observed, having himself resided in Natal and hunted in Zululand. The language of others proved to be a dialect of the Swahili, which is commonly spoken on the eastern sea-coast opposite Zanzibar. Again, there were the Niam-Niam, who might possibly be a branch of the "cannibal" nation so-called, met with in the Equatorial region by Dr. Schweinfurth. And since the name of Machinga is borne also by a section of the Ajawa tribe on the Shire, below Lake Nyassa, Captain Elton thought it probable that the enemies of Merere, to the north of that lake, might likewise be Ajawas. The tangled ethnology of all this region defies our present comprehension. It may be arranged neatly enough in a scientific treatise, but falls into mazy confusion in the narratives of actual travellers. Eastern Africa is indeed a good deal mixed.

In that part of the world, however, there are many beautiful districts "where all creation pleases, and only man is vile." The highlands of Konde, otherwise called Ubena, from the Wabena people who live there, consist of a succession of elevated valleys, with undulating slopes between, "dotted over with pyramidal hills, bounded by rich mountain spurs, and walled in by high ranges." We may try in vain to fancy what Konde is like from this complex inventory of its features; but that it is "a lovely country" we are quite disposed to believe. Captain Elton pronounced it the finest tract of Africa that he had ever seen; more fertile, and even better cultivated, than Natal or any of our South African colonies. Lest this account should excite the agricultural or pastoral cupidity of European colonizers, which might draw us into further political embarrassments, he noted the fact "that a great extent of the land in every direction is already taken up by natives, and is either under cultivation or stocked with cattle." It would be just as well if a similar notification of this fact, which is more generally to be observed in Africa than we are apt to suppose, were published with the first descriptions of other inviting territories. The Zulus and all the Kaffirs have indeed always had as keen an eye as the Englishman or Dutchman for whatever value kind nature bestows upon the choice lands of their country. "Probably it is wastefully occupied," as Captain Elton says of Konde, "and plenty of spare elbow-room might be found. But native ideas of landholding are very enlarged, and it is probable that European colonization might lead to grave misunderstandings." The equitable spirit of these remarks is not less to be commended than their sober discretion and good sense.

The reader will experience a touch of sorrow in approaching the sudden termination of Captain Elton's journal on December 13th after several attacks of illness, from which all his party suffered alternately, caused by the want of wholesome food, the merciless rains, often keeping them wet all night, and the terrible sun of a tropical midsummer, with very long daily marches. Mr. Cotterill

supplies a feeling narrative of his friend's death at Usekhe, in the Ugo country, and of the dangerous illness of Mr. Hoste just before crossing the dreaded Makata swamp, on the ordinary route from Ujiji to Bagamoyo. It should be observed that at a future period the journey from the north end of Lake Nyassa to the coast will be much shortened and facilitated by the opening of the projected road from Dar-es-Salem. That seaport town of the mainland, forty miles south of Zanzibar, was planned by the late Sultan Majid for an emporium of commerce; but its buildings have been left empty. It may yet be destined to attain some degree of prosperity by means of a legitimate and beneficial trade.

DICKENS'S DICTIONARY OF LONDON.*

TO survey the world from China to Peru would be an operation probably of not much greater difficulty than to give an account of the habits and doings of, and the modes of dealing with, so much of the population of the globe as is pent up within the limits of its largest metropolis. The observation required to do justice to the latter task must be as extensive in its subjects, if not in its geographical area, as for the former; and a more varied knowledge would, in fact, be wanted to make it complete. The work recently published by Mr. Charles Dickens, in the shape of a Dictionary of London, and already briefly noticed in our columns, is a remarkably successful attempt to bring together into a small compass all the practical information desirable for either residents or strangers in the capital. It is alphabetically arranged, which indeed is always the best plan for a book of varied matter, which different people may have occasion to consult for very different purposes; and it thoroughly justifies its second title, and is truly an unconventional handbook. One is not bored with details of all that one does not care to know, although perhaps one ought to know it; but everything that is interesting and useful is made accessible in a ready and easy-going method. We have, in fact, here the Alpha and Omega of London; from A at Lloyd's to the "Zoological Gardens," an enormous variety of useful and amusing information is given. Between the "Academy of Arts" and "Working-men's Clubs" are to be found serviceable knowledge and clever "tips" upon all sorts of matters which lie as far apart from each other as æsthetics and economy. The painters, indeed, who exhibit at Burlington House and the Grosvenor Gallery are not the only ones to whose works attention is directed; for, under the heading of "Black Eye," any one afflicted with such a misfortune may find to what artists he can resort in order to get the unsightly appearance removed by having it skilfully painted out. And, while ample information is afforded as to working-men's clubs, the palaces in Pall Mall, the old clubs in St. James's Street, and the many haunts of the artist, the actor, and the literary worker which have during the last years sprung into existence, and which now form a sort of collective Bohemia, also come in for their full share of notice. To "Bohemia" a special article is devoted, and a definition is attempted of the proper modern and London meaning of the term. The inhabitant of that strange country, whose social geography is as vague as was Shakespeare's acquaintance with it, will find himself defended and vindicated. To be entitled to the rights of citizenship it is not necessary to be any of the four "d's"—drunken, disorderly, dirty, and dissipated. The modern Bohemia has no resemblance to the old Alsatia of London. Its true subjects are, as defined in the Dictionary, those who have emancipated themselves from all conventionalities and shams, and who do their work in their own way, and without interference with other people. Society so-called in London, as we believe, has much to answer for in the damage done by frequenting it to many an artist or author whose time and abilities have been frittered away in devotions at its shrine. How far equal or greater injury may ensue from the admiration of a clique, or the unrestrained familiarities of club life, would be difficult to say; but it is clear that there is danger in that direction also. Tolerance and charity are claimed as among the leading characteristics of the Bohemian; and, in short, it seems that, so far at least, we had all better be Bohemians.

Much space is given to the description of the different places of worship in London. No denomination is neglected; and for the churches of the Church of England there is a complete tabular list showing the hours of all the services, together with any specialities of ritual, music, &c., corrected in general by the incumbent of each church before insertion. The matters selected for special mention in describing the various services are vestments, tapers, music, eastward position; seats, if free; if church open for private prayer; days of celebration of Holy Communion; and the letter B indicates that the black gown is worn in the pulpit. Cabs, railroads, steamboats, and omnibus routes are of course duly described, and find themselves in the same handy volume which also contains an account of the modern Coaching Club and revived coaches on the old and almost deserted high roads around the metropolis. The distinctive colours and fares of different omnibuses are given; and there is a chart of omnibus tracks which those can study who are equal to mastering the kindred intricacies of Bradshaw. To strangers the advice about London hotels and lodgings and their ways will be most welcome and useful; while the permanent

* *Dickens's Dictionary of London, 1879: an Unconventional Handbook.* London: Charles Dickens, "All the Year Round" Office, 26 Wellington Street.

householder may learn more than he expects from the hints afforded about the supply of gas and water and other matters, and the cautions against the perils which beset him no less than the casual visitor. The perfectly true observation is made that in proportion to its size London is worse provided with hotels than most of the great American or Continental towns. Kings, princes, and ambassadors may find good apartments in some of the great West End hotels; but they are nearly all stuffy, and in point of wines and cookery cannot pretend to compare with houses of the same class in Paris. The charges at the Bristol, in the Place Vendôme, may perhaps be as high as those of the hotels frequented by crowned heads in London; but there would certainly be a better and more satisfactory return for the money expended by their Royal Highnesses and Serenities.

The great feature of London, as regards the reception of temporary visitors, and indeed of habitual residents also, is the enormous number of lodging-houses it contains. In certain districts street after street is full of them. Houses in the Bloomsbury region which a generation ago were occupied by judges, leading physicians, and wealthy merchants, are now let in apartments. The "Marchioness" of the *Old Curiosity Shop* now answers the bell, if she can be persuaded to hear it, where powdered footmen once responded to the call. The muffin-man is stopped to furnish a luxury for the early tea-table of the first-floor in houses where his advent was formerly only watched by the dwellers in the basement. But the departed glories of the place give little comfort to the victim in search of that article. In France there is pretty sure to be a good bed in every room, and in every town a fairly eatable dinner and decent wine at a restaurant in the neighbourhood. All this is improving in London, but much room still remains for improvement. There must be thousands of lodging-house-keepers and thousands of lodging-house servants within four miles of Charing Cross. Could not a Society be formed for their regeneration? There are more people interested in the result than in many other objects which seem easily to enlist sympathy and substantial support.

The congenial subject of where to dine is treated most sensibly and usefully. Dinners of an excellence and at a price such as were formerly only obtainable by members of clubs can now be had in many places as good and as reasonably. Indeed the ordinary dinners at many a club would now suffer in comparison with some of them, both as to cost and quality. Cookery, service, and wine have all been vastly improved in the public dining-places of London; while for those who do, as well as for those who do not, remember the "Cock" in Fleet Street, in the days of the "plump head-waiter's" ministrations, or the old grill-rooms in the City—once few in number—there is a multiplication of similar places of entertainment, no longer confined to the east side of Temple Bar. The "gritted floor" may no longer exist; and whether the pint of port, in the poet's vision, was really the best that ever came from pipe—or whether such can now be produced—may be matter of doubt; but the perfect pint of stout, and the proper chop to each, may certainly be now secured at South Kensington and elsewhere as well as in Fleet Street or Cornhill.

Fish-dinners, the most salient peculiarity of London dining, deserve and obtain a separate article. The old "Brunswick" Hotel at Blackwall is, we find, now turned into an emigration office; but at Greenwich the "Ship" and the "Trasfagar" continue to flourish. But "non cuivis homini contingit adire Corinthum"—and a humbler entertainment of the same oceanic and fluvial nature is to be had at a far humbler price at the "Three Tuns" Tavern, in the fish neighbourhood of Billingsgate. Whitebait is of course the most important dish at such banquets and meals, and, to our thinking, can only be truly enjoyed in what may be called its native abodes—on the banks of the Thames. One seldom gets it so good at a club or in a private house. We do not know what is the latest verdict of the naturalists upon the true classification of this delicious little morsel. It may be, for ought we care, as some suppose, the young of the whale, or it may represent an adult species of its own. Our only concern is to know which hypothesis ought to be adopted, with a view to taking measures, if necessary, for ensuring the protracted existence of a creature which contributes so greatly to the delight of man. We once read in an old guide-book to the suburbs of London printed early in the last century, that Greenwich was famous for small houses of entertainment, much frequented by the lower orders, in order to eat a fish called whitebait; and it was not until the Ministerial dinners, which began in Pitt's days, had made it known, that it became fashionable and expensive—*Esto perpetua*.

South Kensington has been mentioned in connexion with the chops and steaks which can be obtained in the refreshment department of the Museum; and, in addition to other attractions of a permanent character, of which an account is given in the Dictionary, it now contains a loan collection of extraordinary interest for the illustration of London—not the London of the present day, however, but that old London of which so much is now already gone, or is rapidly disappearing—we mean the collection of maps, plans, prints, and drawings formed by the late Mr. Crace, which is of great interest and curiosity. Upon one side of the gallery in which it is exhibited the Thames wanders, in a hundred shapes and modifications of map and view, with its banks and its edifices and its bridges. Every park, place, street, and edifice of note or mark of any kind is represented as it was or has been. There is the London of Hollar, of Canaletto, of Hogarth, and of Rowlandson; and whenever a print or drawing was met with which happened to contain a correct view of any part of or place in

London it seems to have been secured. The Covent Garden and Gin Lane of Hogarth of course figure on the walls, and so does a print from the series of "Marriage à la mode," because the window of the room in which the father of the dying wife is pulling the rings from her fingers commands a view of the Thames and some of its buildings. Grotesques by Rowlandson find a place in the collection because they give views of the parks and other public places. And so we may see London as it was, from the earliest date for which any pictorial representation can be obtained, down to the days when George III. was king, and of the Regency, when Swallow Street became Regent Street, and Nash built the sharp spire of All Souls, Langham Place—a fact commemorated by a caricature of the period, in which the architect is represented as impaled on his own steeple.

Returning to the modern London to which Mr. Dickens's omniscient little book is devoted, it really seems to give every kind of information that can be wanted for visiting, living in it, and even dying and being buried in it, for there is a list given of the metropolitan cemeteries. How to be ill in it (for there is a list of hospitals); how to be charitable, or receive charity in it; how to hire an evening dress suit, or an umbrella in it; how to eat and drink and sleep in it; how to move about in it; how to get out of it; how and where to buy in it; how to be amused or instructed in it—are questions which all receive a prompt and practical answer. Only we do not find a list of banks; and the list of Insurance Companies is far from being complete. In such an undertaking, however, some deficiencies must at first be expected; and in a very modest preface Mr. Dickens invites from all corrections and suggestions for the improvement of his work.

EGYPTIAN BONDS.*

THE most cynical novelists of the opposite sex never say such cynical things about women as women say about themselves. The greatest writer of fiction of the day, George Eliot, has in this matter sinned the most deeply. She made Maggie Tulliver fall in love with a dreadful young business man who wore diamond rings, and whom Mr. Swinburne has declared to be beneath the notice of a poet's horsewhip. She made a lady of rank and family forget herself with a greasy attorney, whose only claim to consideration seems to have been that he wore a black satin waistcoat. The hero, if hero he can be called, of Miss Bates's *Egyptian Bonds* is, if possible, a more insufferable coxcomb and cad than even Stephen Guest. Yet this Irish Adonis, this beringed Hibernian Don Juan, wins the heart of the only person in *Egyptian Bonds* who can be said to have much character. To contemplate this ill-assorted love affair through its rise and progress is enough to make a sober man get up and break everything within reach. We do not mean to say that the tale is improbable. According to the testimony of lady novelists (and experience often confirms their evidence), women of heart and character may waste their affections on coxcombs whom men instinctively dislike and distrust. This truth to disagreeable facts does not make the theme of *Egyptian Bonds* more pleasant, while there is something maddening in the tolerance which the narrator and all the characters extend to the Irish adventurer.

Nile novels have been rather popular lately, and it is certain that the scenery of Egypt makes a delightful frame for a story, while the imperishable remains of the ancient empire form a tragic background to the play of fleeting modern passions. Miss Bates has made very clever use of these materials; indeed, her novel, without being extraordinarily powerful or original, is clever throughout, and easily permits itself to be read. She does not bore the most ignorant or inattentive reader with archaeology, and this shows a good deal of self-command. Ramses II. is a much more interesting person than Mr. Oscar O'Grady, though some of the French scholars think that the Egyptian monarch, too, had a dash of the boastful humbug. Miss Bates resolutely declines to be led away into Egyptian lore, and persistently keeps Mr. O'Grady and Rachel Poynter, whom he bewitched, under the critical microscope.

There are certain faults of manner in *Egyptian Bonds* which might easily enough have been avoided. The story is told throughout in the historical present, after the manner of Miss Broughton. Again, it is told in the first person, by the husband of Mrs. Verschoyle, who is the *chaperon* of the travelling party. This gentleman uses italics in some profusion, is fond of the feminine words "reliable," "dependable," and "aggravating," describes another gentleman (if Oscar O'Grady can be called a gentleman) as "lovable," and makes the same character say that the natives of Egypt should be "sculptors, not artists." These discrepancies might have been avoided had Mrs., not Mr., Verschoyle been made to tell the story. As to the historical present, we must get used to it as well as we may.

The characters who planned the Nile voyage were Mr. and Mrs. Verschoyle. They were joined at Cairo by a Mr. Poynter, generally called the Squire, by his daughter Rachel and her betrothed lover Mr. Frederick Bathurst. This person was a barrister; and, of all the well-meaning, feeble-minded, generous, devoted, and wholly impossible barristers whom fiction presents to us he was the mildest. Next to his love of Rachel was his passion for arguing and quibbling, while his meekness of mood was

* *Egyptian Bonds*. By E. Katharine Bates. London: Richard Bentley & Son. 1879.

a mere parody and screaming burlesque of Christian charity. Miss Poynter, a young lady of great beauty, gentleness, and sweetness, had been unable to fix her affections on any one, so she yielded to the persevering attentions of Bathurst, who had served for her as long as Jacob for his Rachel. The Poynters brought with them from England an invalid, Mrs. Wingfield, and the existence of this lady makes it just barely possible that the Verschoyles might have invited Oscar O'Grady, M.D., to join them in their tour. This O'Grady was a young Irish doctor whom Verschoyle met one evening in an hotel, believed to be "lovable," and at once engaged as travelling physician, philosopher, and friend. To any one but Verschoyle it was plain that O'Grady was an æsthetic end. He wore rings all over his fingers. He gesticulated when he spoke. He had a Parisian accent, and Prince Bismarck has warned the world against English or Irish men with Parisian accents. His manners were intolerably easy. He was impudent, and quoted poetry, and told a lady whom he had just met "not to take up a line, you are much nicer without one," and informed her that she had "undeveloped possibilities of poetry in her, after all." He avowed that "hundreds of women had loved him," and that he corresponded with scores. But to give him a fair chance, let us quote Mr. Verschoyle's own account of his first impressions of O'Grady:—

Our talk lasted till midnight. O'Grady's society was certainly charming. I found that he was a wonderfully well-read, deep-thinking man. He had the advantage of an extraordinarily retentive memory. Good, bad, or indifferent, all knowledge, once acquired, seemed to have stuck by him, as it were; certainly without voluntary exertion on his part. His nature was essentially an artistic one, and his religious feelings seemed to have taken the same colouring. Like most clever young men, he was a rationalist, and discoursed, as clever young men are apt to do, upon the morality of art culture, the necessity for art development as a channel for the religious emotions, and so forth.

He spoke very poetically, and with a grave sweetness of tone, about the countless revelations of Himself that God gives to every true artist soul; how "one might catch a glimpse of His beauty in a gorgeous sunset, hear an echo of His voice speaking to us through a symphony of Beethoven or a fugue of Bach."

This was the kind of creature whom Verschoyle took as the companion of a three months' voyage. The interest of the story is to see how O'Grady bowls out Bathurst in the affections of Rachel Poynter. The author is not unaware that, though Rachel did not love Bathurst, she should have been clear-sighted enough to recognize O'Grady for a charlatan. She, therefore, does her best to make his emotional nature, his sentiment, and his tact a foil to the British tourist as represented by Bathurst. Thus Bathurst is made to strike one of the peasants who are eternally asking for bakshish, while the generous O'Grady reproves his cruelty, and throws piastres among the crowd. O'Grady has a feeling speech to deliver about the condition of the Egyptian peasants:—

"It is the old story, Miss Poynter—dirt and neglect and starvation—God help them, poor wretches! It is the same old tale wherever one goes. They are ground down and starved and beaten! What is the use of cultivating more than the miserable little patch of ground that gives them just rice or beans enough to keep body and soul together? They would only get heavier taxes next season, and harder stripes from the koorbashi if they do not pay them! A dead level of hopeless squalor and dogged endurance is the only safe course for the Egyptian 'fellah' just now. Certainly, the present Government succeeds admirably in developing misery and degradation to their furthest possible limits. What does it matter so long as we Egyptian bondholders get our coupons paid? It's a wretched, false, miserable system from beginning to end; but I suppose in a country where every one tells lies as hard and fast as he can, and the highest ideal of superiority is to be able to cheat some one else, it is difficult even to get at the real root of the evil, far less to attempt to remedy it."

Again, Oscar, in his character of physician, is kind to the sick children of the people, and to Mrs. Wingfield, who dies on the voyage. These traits of tenderness and feeling had probably more influence on Rachel than O'Grady's artistic talents and talk or his power of quoting from *Aurora Leigh*. Yet it seems that Rachel might have kept her promise to Bathurst if the mild barrister had not been obliged to leave the party, while O'Grady stayed and acquired more or less of a mesmeric influence over Rachel. The long and very unpleasant passage in which Oscar "mesmerizes" Rachel was probably forced upon the author by a kind of artistic necessity. Neither Bathurst's dulness nor O'Grady's accomplishments and Parisian accent were enough, it seems to have been felt, to make a proud and noble woman forget her betrothed lover in a week. The mesmeric business is a kind of supernatural addition to the charms of the Irishman, and it is intended in part, we presume, to form an excuse for Rachel. The Greek poets, at least before the age of Euripides, found it impossible to take a stern view of the failings of Helen of Troy. She was the victim of the Gods and Fate, and the mesmeric passage is meant to introduce the agency of fate into the folly of Rachel Poynter. On the day after the experiment, Mr. Verschoyle observed that "when they are together, her eyes seem to be constantly, though unwillingly, drawn towards Oscar." So strong was this "influence," that Rachel's eyes wandered, even when she was conversing with Mr. Verschoyle.

The conclusion of the whole business was, that when O'Grady had a chance of accompanying some other rich English people on another tour, Rachel asked him to stay. Oscar soon began to assume "an air of tender triumph," and yet no one kicked him! The old squire, when he heard how matters stood, and that his daughter had thrown over Bathurst for O'Grady, merely grumbled. As for the meek barrister, he behaved like a lamb. "Bathurst

must see the thing in this light," said O'Grady, and Bathurst *did* see it. When O'Grady reached Cairo, the mild Frederick received him in the most friendly way. "I want to speak to you about O'Grady," and Fred's voice faltered for a moment. "I always liked him, and thought him very clever and fascinating; no wonder *she* preferred him to a stupid old slow-coach like me." Was ever woman in this manner lost? It is impossible for the most tender-hearted reader to feel any liking for a forlorn lover so tame. Bathurst not only remained on friendly terms with O'Grady, but, when the latter set out on a fresh tour with a family of pretty English girls and left Rachel in Cairo, Bathurst went about paying small attentions to the faithless Miss Poynter.

It would be unfair to reveal the conclusion of the story. It does not contain many good sketches of character, for the Verschoyles are almost nonentities, and old Mr. Poynter is a conventional drawing of a fox-hunter lost in that "god-forsaken country Egypt." Great pains have been taken to make O'Grady both charming and worthless; but his worthlessness is more apparent than his charm. The character of Rachel is much more powerful and true, and gives the book most of the merit which it possesses, in addition to the sketches of Egyptian manners as seen by English eyes. The story is likely to be popular, for it runs rapidly and smoothly; the dialogues are interesting, and the pictures of scenery clever and unassuming. The defect of *Egyptian Bonds* is too much charity to human failings and a certain want of strength. It is more difficult to supply the latter defect than to get rid of a few mannerisms which we have noted. Miss Bates's future performances will deserve attention; her theme may perhaps be more agreeable, and her view of æsthetic Irishmen less tolerant. Nothing can be more repulsive than a Hibernian Tito Melema, with a pronounced inclination to take to drink.

THE ORMULUM.*

THE Delegates of the Clarendon Press have considered it desirable to bring out a new edition of the *Ormulum* (of which the *editio princeps* by Dr. R. M. White, a former Professor of Anglo-Saxon, appeared in 1852), and they have committed the task to the Rev. Robert Holt of Christ Church. In both proceedings they have been well advised. The importance of the *Ormulum* as a monument of the transition period of the language, and, in a less degree, as a curious literary relic illustrating the spiritual ideals and educational aims of our forefathers, has been more clearly recognized each year since the appearance of Dr. White's edition. At the same time it is not a work the sale of which, if it were published as a private venture, could possibly be remunerative. It was right, therefore, that the Clarendon Press, which can afford to wait for the slow exhaustion of an edition the sale of which is spread over many years, should undertake the re-issue of a work so thoroughly and meritoriously done as the *Ormulum* of Dr. White, under a form more purchasable than the two original octavo volumes. The Delegates have also been well advised in giving the commission to Mr. Holt, who, besides bestowing the greatest care on the correct presentation of the text (a point in this case of the first importance), has corrected, improved, and extended the already excellent Glossary. It was, however, we think, scarcely worth while to preserve the original form of the work so scrupulously as has been done. Dr. White had to think of his position as Professor of Anglo-Saxon, and naturally took the opportunity afforded by the publication in its entirety of this ancient English text to prefix to it a dissertation on the progress of Anglo-Saxon studies in this country, commencing with Foxe and Parker, and coming down to his own day. In a second edition the one prominent subject for consideration should have been the *Ormulum* itself, to which prefatory remarks of considerably greater bulk than are here devoted to it might well have been prefixed; while Dr. White's dissertation, which, we admit, is too interesting an historical summary to be suppressed, might have been removed to an Appendix.

If this course had been taken, it would have been seen that, with reference solely to the elucidation of the *Ormulum*, this edition still leaves something to be desired. Is it certain that a strenuous effort to discover the house of Austin Canons to which Ormin belonged would have remained wholly unrewarded? It is true, so great was the number of these houses founded during the twelfth century, that, even in limiting our consideration to the counties outside of which, according to the now generally received opinion among scholars, Ormin's English could not have been current—namely, Lincolnshire, Nottinghamshire, Derbyshire, Leicestershire, and Northamptonshire—the priories of any one of which he might have been an inmate are still so numerous that the chance of identifying him with any one of them is hopeless. But the suggestion may be hazarded that an Austin Canon whose views of the monastic life were so austere (see l. 6,290 *seq.*), and whose religious earnestness was so absorbing, as seems to have been the case with Ormin, would be very likely to belong to a reformed branch of his order. Such a branch was the reform of Arrouaise, to which Lilleshall Priory and several other houses belonged. It would not be difficult to ascertain what Arrouaisian houses existed in the twelfth and thirteenth centuries within the specified counties; and when this was known, it is just possible

* The *Ormulum*, with the Notes and Glossary of Dr. R. M. White. Edited by the Rev. Robert Holt, M.A. Two volumes. Oxford: Clarendon Press.

that a careful examination and comparison of all available materials might lead us a step further.

Other minor points should have been attended to, which, though of slight importance in themselves, help to open out an ancient work, and make it easier for a student to see his way through it. The Homilies should have been numbered, and, by means either of running titles or "shoulder-headings," indication of the proper number should everywhere have been made. The beginning and end of each Homily, whether perfect or imperfect, should have been noted in the text, not merely in the table at p. lxxxii., which a reader might easily overlook. A reference to p. 98, vol. i. will show the nature of the defect complained of. On this page, owing to a great hiatus in the MS., the fourth Homily is imperfect at the end, and, not the fifth, but the sixth Homily is imperfect at the beginning, the hiatus being so great that not a line of the fifth Homily remains. On all this the editor allows us no information or indication whatever other than a note to the effect that "Coll. (columns) 69-76 are wanting" in the MS.

A more serious defect consists in having reprinted without comment Dr. White's faulty description of the character of the work. Ormin's plan, according to Dr. White, was "first to give a paraphrastic version of the gospel of the day, adapting the matter to the rules of his verse, with such verbal additions as were required for that purpose. He then adds an exposition of the subject in its doctrinal and practical bearings." Now, in point of fact, the *Ormulum* is nothing of the kind. If it were, it would bear a considerable resemblance to Wyclif's English sermons on the gospels read in the church service, the number of which, two hundred and thirty-two, is singularly near to that of the two hundred and thirty Homilies on gospels and gospel texts which Ormin intended to write—perhaps actually wrote. The intention of our author was entirely different. He desired to write a Life of Christ, compiled and interwoven, on the principle of a Diatessaron, out of the narratives of the four evangelists, along with a full didactic commentary. His book, he says,

—iss wroht off quapþrgan,
Off Goddespellbokess fowwre;

that is, it is made of, and sustained upon, the *quadryge* or four-wheeled chariots of Amminadab (the reference is to the Song of Solomon vi. 12), on which, according to the figurative language of St. Austin, the Lord is borne when he goes from nation to nation subduing the peoples to his law. Accordingly he moves on through the New Testament, beginning with the announcement to Zacharias in the temple of the birth of the Forerunner, taking now a group, now single gospels from each evangelist in turn, preserving the biographical, but disregarding the liturgical, order, and ending naturally with the gospel for Ascension Day as the subject of the two hundred and thirtieth Homily. The mere circumstance that the first gospel, "Fuit in diebus," is that for Midsummer Eve, June 23, the second, "Dixit Zacharias," that for the octave of St. John Baptist, July 1, and the third, "Missus est Angelus," that for the Annunciation, March 25, would have shown Dr. White, if he had attended to it, that his notion that Ormin followed the order of the gospels day by day was untenable. Considering, however, the multifarious solicitudes and occupations which beset the editor of an ancient work never before printed, Dr. White ought not to be censured for the oversight; rather we have to be thankful to him for the very much that he did and did so well. But when the second edition was called for, such a mistake as this, which suggests an erroneous view of the character and object of the *Ormulum*, ought to have been corrected.

Mr. Holt adds nothing to what the first edition contained on the question of date. Dr. White was of opinion that while the character of the handwriting, the ink, and the material employed were such as might well be referred to an early decade in the thirteenth century, the grammatical forms rather indicated a later period. Mr. Kingston Oliphant, in his *Standard English*, assigns a date "somewhere about the year 1200" to the composition of the *Ormulum*. There is reason to think that, so far from being brought down towards the middle of the thirteenth century, the date should be pushed back forty or fifty years beyond the time assigned by Mr. Oliphant. Several considerations favour this view. In the first place, the very ancient and Saxon character of the writing has not been sufficiently noticed. It is difficult, without the use of appropriate characters, to explain fully what is meant; but we must make the endeavour. The old Anglo-Saxon character for *r* is used throughout the *Ormulum*, the modern letter seldom appearing, except when written over the line. In the Peterborough Chronicle the old *r* is used from the beginning down to 1131; but after that year—that is, in the concluding portion of the Chronicle, written probably about 1155—it disappears, and only the modern form occurs. The Anglo-Saxon *w* is uniformly employed by Ormin. It is also used by the Peterborough writer of 1155; but the latter also occasionally adopts the later form in proper names, as in "Walingford." In the MS. of the earlier version of Layamon, written probably in the first decade of the thirteenth century, neither the old *r* nor the old *w* is met with. Again, the forms used for *g* and the guttural represented by the *y* in "year" are in the *Ormulum* of a much more primitive type than in the Layamon MS.; but this cannot be fully explained without the use of proper characters. On the whole, a minute examination of the written characters in the *Ormulum*, the last portion of the Peterborough Chronicle, and the first version of the *Brut*, would induce any expert to place the composition of the two former at about the same date, and some forty or fifty

years earlier than that of the third. That would place the origin of the *Ormulum* about 1160. But is the vocabulary of the poem such, and are the grammatical forms of so advanced a character, as to preclude the possibility of accepting so early a date? We think not; but the minute inquiries which it would be necessary to institute in support of our opinion would be out of place here. Briefly, the vocabulary of the *Ormulum* is still more free from the admixture of Norman-French words than that of the *Brut*; while, had it been written after the stirring, fusing reigns of Henry II. and Richard I., and in an eastern county, not in the far-away solitude of North Worcestershire, it is inconceivable that it would not have been much more imbued with French elements than the *Brut*. That the old rigid Anglo-Saxon grammar is broken down in the *Ormulum*, and to a considerably greater extent than in the *Brut*, is undoubtedly true. But this can be accounted for by remembering that Ormin wrote for, and himself belonged to, an Anglo-Danish population, among whom, from the contact of the two tongues, the grammar of the more advanced could not fail to be changed and simplified sooner than among the more homogeneous natives of Worcestershire.

It is scarcely necessary to notice a theory advanced by Dr. White (p. lxii.), that the *Ormulum* was the result of an attempt to supply Biblical knowledge indirectly to those who had been prohibited by a decree of the Council of Toulouse in 1229 from receiving it directly. It is the habit of many English Protestants to think of the unfortunate people of Europe in the middle ages as perpetually pining for the Scripture, which a wicked priesthood withheld from them; but in the present case the view is not tenable. The date resulting for the *Ormulum* would be far too late, to say nothing of the purely gratuitous assumption that Ormin threw his metrical Life of Christ into the form which it wears, in order to evade the prohibitions of a Council of Toulouse.

The *Ormulum* supplies us with an interesting illustration of the stubborn vitality of the English tongue. It teaches this lesson more forcibly than the *Brut*, for the good Layamon writes with impeded and hesitating utterance, as a man who uses a decaying and ruinous tongue, while in Ormin there is a rush of thought, always clothed in a garb of copious and picturesque expression, foreshadowing a future of undiminished influence for a race and language which, though conquered, could not be suppressed. Though little known, perhaps, outside the narrow district in which it saw the light, the *Ormulum* was already a pledge that the well-meant attempt of Robert Grosseteste and other ecclesiastics to supersede the native speech by French would inevitably fail, and deserve to fail.

A last word may fairly be said in praise of the Glossary, which, as enlarged by Mr. Holt, with its ample provision of illustrative kindred words from the whole range of the Teutonic languages, is a most valuable contribution to the stock of materials by the help of which English may be profitably studied.

THE ENCYCLOPEDIA BRITANNICA.*

THE ninth volume of the new edition of the *Encyclopædia Britannica* opens, according to the table of principal contents, with an article headed "Falcon," by Professor Newton, and ends with one on "Fust," by Mr. Lyons. Professor Newton's excellent article on the falcon tribe, in which he declines to include the kestrels, is closely followed by one on "Falconry," by Colonel Delmé Radcliffe, which is peculiarly interesting as containing full and detailed information as to the theory and practice of an art which has fallen from the high estate it held when "eyas," "jess," and "tiercel" were words at once recognized and understood by playhouse audiences. We learn from Colonel Delmé Radcliffe's description that extraordinary care, skill, and patience are needed for the scientific training of hawks. The falconer must, to begin with, "carefully observe the temper and disposition, as well as the constitution, of each bird"; and the general outline which the writer gives of the plan to be pursued in teaching the birds suggests difficulties enough even without the necessity for discrimination and judgment in each particular case. This condition of course holds good as to the training and breaking-in of all creatures; but in the case of hawks the process would seem to be peculiarly troublesome. Colonel Radcliffe has some interesting remarks on the tameness and the powers of memory which these birds have been known to display, and at the end of his article will be found references to the most valuable works on the subject of which he has given a capital sketch. Mr. Pollen has an interesting article on "Faces," which comes just before an important one on "Faraday" by Professor Clerk Maxwell, who adds to his account of Faraday's discoveries and work a sketch of the personal characteristics which exercised a charm over all whose privilege it was to know Faraday. Turning the pages till we arrive at "Fencing," we are compelled to confess to considerable disappointment. The article is unsigned, and one would naturally conclude that it is not written by any one of the amateurs to be found in London and elsewhere, who might have done it full justice. It is strange to find in the same volume which gives a complete account of "Falconry" an article on a still popular athletic sport which shows so few signs of being written by a person practically acquainted with its present conditions. The writer seems indeed to have crammed up his subject, and to have gone to old-fashioned

* The *Encyclopædia Britannica*. Ninth Edition. Vol. IX. Edinburgh: Adam & Charles Black.

treatises for his information. That, at least, is the impression given, not only by the employment of the old-fashioned spelling of "quarte," the old-fashioned French "parade" for "parry," and the enumeration of *octave*, *prime*, and *quinte* among the parries, without a word to indicate that they have fallen into comparative disuse, but also by the style, or rather want of style, of the whole article. The writer is not perhaps to be blamed for having failed to make clear in an article what can only be taught in practice; but he certainly cannot be congratulated on having inserted in what ought to be an account of fencing as it is such sentences as these:—

The attack of *flanconnade* is commenced when the blades are joined in *quarte*, and it is parried either by *octave*, or *quinte*, or by the *parade* of *quarte*. The return over the arm after the *parade* of *circle* is parried by *prime* or *terce*, or by changing quickly to the counter in *quarte*. The return over the arm after the *parade* of *prime* is parried by *prime* or *terce*, or if made at a considerable distance by the counter in *quarte*.

The mind of a person accustomed to learn fencing by practical instruction wanders helplessly in this maze of words, and it is difficult to imagine that they can convey any kind of meaning to people who wish to learn something of the art of the small sword from them. The writer has some remarks on "disarming" which seem more curious than true, and the meagre reference to authorities at the end of his article appears to bear out the idea that his acquaintance with fencing is not of the newest kind.

Mr. Minto's article on "Fielding" will be read with interest, while of Professor Colvin's long and thoughtful paper on "The Fine Arts," which goes thoroughly into the subject, it would be difficult in a brief notice to give any just idea. We may, however, quote what Professor Colvin has to say on the establishment of followers of the arts as a separate class of the community.

The gifts [he says] and calling of the artist constitute a separate profession, a profession of the producers, so to speak, of fine art, while the rest of the community are enjoyers or recipients of the fine art produced. In the most primitive societies, undoubtedly, this was not so, and we can go back to an original or rudimentary stage of every fine art at which the separation between a class of producers or performers and a class of recipients, does not exist. Such an original or rudimentary stage of the dramatic art, for instance, we are accustomed to witness in children, who will occupy themselves at all moments with mimicry and make-believe for their own satisfaction, and without the least regard to the presence or absence of witnesses. The original or rudimentary type of the profession of imitative sculptors or painters is the cave-dweller of the palæolithic age, who, when he rested from his day's hunting, first took up the bone handle of his weapon, and with a flint either carved it into the shape, or on its surface scratched the outlines, of the animals of the chase. The original or rudimentary type of the architect, considered not as a mere builder but as an artist, is the savage who, when his tribe had taken to live in tents or huts instead of caves, first arranged the skins and timbers of his tent or hut in one way because it pleased his eye, rather than in some other way which was as good for shelter. The original type of the artificer or maker of household implements, considered in the same light, was the other savage who first took it into his head to fashion his club or spear in one way rather than in another way as good for killing, and to ornament it with tufts or markings. In none of these cases had the primitive artist any reason for pleasing anybody but himself. . . . For these and similar things to give pleasure, it is not essential that others should be by; but the pleasures they give are essentially of a kind in which others can, if they are by, participate.

And so, with the growth of societies, it comes about that one class of persons separate themselves, and become the ministers or producers of this kind of pleasures, while the rest become the persons ministered to, the participants in or recipients of the pleasures. Artists are those members of a society who are so constituted as to feel more acutely than the rest certain classes of pleasures which all can feel in their degree.

Professor Pettigrew's article on "Flight" is one which, although it is technical, will be found suggestive and entertaining by the lay reader who is content, as he well may be, to take the Professor's science on trust. "The unremitting efforts," says Professor Pettigrew, in conclusion, "of Mr. Moy and other British engineers to construct flying-machines deserve well of science. They are significant as showing that the great subject of aerial navigation is at length receiving a fair share of the thought and energy of a country which has already produced the steamboat and locomotive, and which, there is good reason to believe, is destined also to produce the flying-machine." Mr. A. W. Ward has an amusing paper on one of the most amusing of characters—Samuel Foote. The end of this whimsical person's life is a strange and tragic illustration of the danger of indulging in the display of such talents as Foote was specially distinguished for. Nothing could well be more terrible than the revenge taken on the unhappy actor and author by the notorious Duchess of Kingston, and there can be little doubt that, as Mr. Ward says, his health and spirits were completely shattered by the infamous false charge which she caused to be brought against him. Mr. Ward has some well-considered remarks upon the general characteristics of Foote, both as an actor and as a dramatic author. "The real excellence," says the writer, "of Foote's comic characters lies in the fact that, besides being incomparably ludicrous types of manners, many of them remain admirable comic types of general human nature . . . and many of the vices and weaknesses exposed by Foote's vigorous satire will remain the perennial subjects of comic treatment so long as a stage exists." Mr. Ward is by no means blind to what he calls the incontestable defects of Foote's dramatic work, but he justly contends that these defects do not obscure his merits. At present the only one of Foote's plays which keeps the stage is *The Liar*, which is not original. Whether any of the others are capable of obtaining a success is an open question.

More than a hundred and seventy pages are taken up with an article devoted to "France," the concluding part of which, on "Literature," is written by Mr. Saintsbury, and, beginning with

the *Chansons de Geste*, comes down to our own days. Mr. Saintsbury has acquitted himself exceedingly well of a difficult task, and in many instances has managed, with singular happiness, to compress a great deal of truth into a few words. He is particularly fortunate in the section devoted to "Drama and Poetry since 1830," which shows a complete knowledge of the subject and is full of sound criticism. On periodical literature, since the same date, the writer has some very good remarks. He points out the immense influence of the romantic movement on criticism, the theory of which had until that time remained more or less what it had been for centuries. "The critic was merely the administrator of certain hard and fast rules. There were certain recognized kinds of literary composition; every new book was bound to class itself under one or other of these." For each of these classes there were also recognized rules, and on its adherence to or departure from these rules the value of a book was held to depend. "Even the kinds of admissible subjects and the modes of admissible treatment were strictly noted and numbered." These absurdities the writer goes on to point out were overthrown by the romantic school, the critical principles of which are pointed out by M. Hugo in his preface to *Les Orientales*. Here it is laid down that the critic should ask himself, "Is the work good or bad, judged by itself and with regard only to the ideal which the writer had in his mind?" He must abandon the easy method of simply comparing what he has to criticize with "some abstract and accepted standard," and "must reconstruct, more or less conjecturally, the special ideal at which each of his authors aimed, and to do this he has to study their idiosyncrasies with the utmost care, and set them before his readers in as full and attractive a fashion as he can manage." The first writer who acted on this scheme was, Mr. Saintsbury observes, Sainte-Beuve, and he proceeds to point out with great discrimination the merits and defects of Sainte-Beuve's and of M. Henri Taine's method. Théophile Gautier, he justly says, yielded to no one in merely critical faculty or in the power of giving literary expression to criticism. Mr. Saintsbury's article is full of good things, displays unusual knowledge, and is in every way well adapted to its purpose. The article on "Freemasonry," by Mr. W. C. Smith, is decidedly interesting, and contains copious references to works which may be consulted with advantage by persons who are desirous of going more fully into the matter. On the derivation of the title Freemason Mr. Smith has some curious remarks:—

The origin of the word mason [he writes] is itself uncertain. The low Latin *macio* may be the German *Metz*; but Diez regards it as a modification of *marcio*, from *marcus*, a hammer. Littré suggests that the Latin *maeceria*, a stone wall, may contain a radical *mac*, from which *macio* has been formed. This is rendered more probable by the Italian *macine* or *maçino*, a stone lap mill, where the root idea of *mace* or hammer used for pounding corn is referred to. Tiler, the name of a masonic officer stationed at the door of the lodge, obviously comes from *tailleur de pierre*, the lapidicene of several mediæval charters.

MURPHY ON HABIT AND INTELLIGENCE.*

MR. MURPHY has so greatly enlarged and recast the volume published by him ten years ago on the Laws of Life and Mind as to make it practically a new work. The active discussion which has been given in the meanwhile to biological and psychological problems has caused him to change his opinions upon many subordinate points, while leaving him more convinced than ever of the soundness of the essential principle of his system. He seeks to renew and fortify his protest against the exclusively physical theory of life which has been built up by Professors Huxley and Haeckel on the foundations laid by Mr. Darwin. To the doctrine of evolution as applying to the common origin of living forms, and as traceable in the gradual differentiation of higher from lower members of the family of life, he seems by no means inclined to demur. He has omitted accordingly in the new edition of his work those portions which consisted of mere summaries of facts and laws generally admitted by physiologists as bearing upon that hypothesis. All the chapters, indeed, which treated of physical science as distinguished from the science of mind and life have been left out, together with those on the senses; the space thus gained being filled up by essays upon the facts of variation, the effect of change of conditions, and upon mimicry, colour, and sexual selection, drawn for the most part from the inexhaustible stores accumulated in Mr. Darwin's writings. Amongst the portions for which Mr. Murphy chiefly claims novelty and originality are those which treat of the origin of man in relation to his mental growth and power, and of automatism in contrast with conscious energy and will. It is in its application to the brain of man that the main principle of Mr. Darwin seems to him most decisively to fail. Agreeing thus far with Mr. Wallace, he takes an important step further. Mr. Wallace, while referring all else in the organic world to the unintelligent or mechanical action of natural selection, maintained that the evolution of man gave exceptional yet ample proof of having been guided by an intelligent power. Mr. Murphy here interposes with an emphatic protest. The main contention of his work is, that the entire organic world—not to speak at present of the inorganic—is replete with traces of intelligent purpose and design, those traces becoming more clearly definable as we ascend in the scale of

* *Habit and Intelligence: a Series of Essays on the Laws of Life and Mind.* By Joseph John Murphy. Second Edition, illustrated, thoroughly revised and mostly re-written. London: Macmillan & Co. 1879.

being, and culminating in distinctness in man, who is at once the crown and climax of the organic world, in some sort a new and distinct creation. Mr. Wallace, whilst thinking out the principle of natural selection independently of Mr. Darwin, had been led to limit its operation by finding in man, even at the earliest period at which prehistoric research brings him upon the stage of life, a brain developed beyond his actual attainments, and showing signs of having been framed in anticipation of both functions and needs destined to arise in a future stage of his development. So far, consequently, from being due to natural selection, such instances of structure are to be held proofs of intelligent purpose and guidance. This argument has been extended by Mr. Murphy from the brain to the general structure both of man and animals generally. He feels convinced that, if taken up by persons thoroughly versed in comparative anatomy and embryology, such proofs of anticipative design would be found everywhere in the organic world. It is, however, to be borne in mind that Mr. Darwin, as Mr. Murphy recognizes elsewhere, guards himself against putting forward natural selection as the sole cause in every case either of the origin or the fixation of natural characters. There are spontaneous variations analogous to freaks of nature, attributable to fixed yet unknown laws, and accumulated by inheritance to an incalculable extent. Such surplussage of power as Mr. Wallace speaks of might as naturally form part of the endowment of the brain as of any other member or part of the organism. The phenomena of the brain, although more complex and more wondrous to our comprehension, are to be conceived as neither more nor less, whether in kind or in degree, under the control of the same all-pervading scheme of laws or causation, be these laws or causes ultimately to be viewed as purposive (*cause finales*) or natural (*cause efficientes*). Biologists who, like Haeckel, stand unflinchingly by the theory of evolution, would see in this very surplussage of power the instrument whereby the organism has grown and developed at the expense of its environment. That the potentiality should be in advance of the actuality is no more strange in the history of mental than of physical development; and however greater may be the difficulty in connecting the successive links by physical sequence, the Darwinist may feel as confident of selection in the hands of nature holding good in the one case as in the other. Why should a special intelligence be conceived to watch over and bring about the enlarged or more convoluted brain of man, rather than the high speed of the carrier pigeon, the keen sight of the hawk or eagle, or the exceptional local sense, whatever it may be, of migratory birds and fishes? Moreover, at what stage in the history of the organism is this exceptional intelligence to be held first to operate? There is, as every embryologist knows, a point in the evolution of the fertilized cell up to which the embryo of the highest form that is to be—the possible Shakespeare or Newton—is not to be distinguished from that of the humblest mammal. At successive stages further removed the same cell has not yet been differentiated from that of birds and reptiles, and so on, till, in its earliest inception of separate life, it assumes a simple worm-like form, resembling the ascidian or amoeba. In the physical development, at least, of each individual it is difficult to find a gap or break for the insertion or acquisition of the special guiding and elevating power pleaded for by Mr. Murphy. And is this easier in the evolution of the race at large, of which that of the individual forms, as it were, an epitome or compressed history?

Mr. Murphy seems to fix upon language as marking the point of severance from lower forms, being man's first and most characteristic attainment, and the mental power implied in this unique faculty being represented by the very great excess in size of the human brain over that of the highest apes. Language, our author argues, when first evolved, is generally in advance of the intellectual wants of the age. In proof of this advance of language beyond the wants of prehistoric men, he broadly avers that the same languages without further development suffice for the intellectual needs of their much more cultivated descendants. For evidence of the fact he has no more to say than that the Arabic, represented by the Koran, having a force and picturesqueness unsurpassed by any other tongue of modern Europe, is of the same stock with the Hebrew, which is so poor in both words and grammatical forms. Does he cling to the traditional belief in Hebrew having been the primæval language, and to the idea that genius, if not inspiration, caused our prehistoric forefathers to bequeath to the world in this tongue the unused increment of their rude intellectual wealth? From but a rude people, he goes on to say, there came to India, in the Sanscrit, as perfect a language as that of ancient Athens; and a race far inferior to these, the Kaffir, has given birth to a language singularly copious and regular in its inflections. We do not, for our part, pretend to know much about the speech of the Stone or Bronze period. If, however, the growth and development of the brain, and language, its concomitant, are to be withdrawn from the operation of Darwinian principles, we should like to see them referred to some less mysterious line of causation than Mr. Murphy's vague "formative principle," whereby the organs of speech and song have been prepared long beforehand in anticipation of the future progress of man. What we undoubtedly know is that from the time of birth intelligence and steadiness of purpose have to be applied in no slight degree by parents, nurses, teachers, and what not, if—not to speak of Shakespeares and Newtons—the most ordinary specimens of humanity are to be reared up. How much of the mature mental and moral product is to be credited to this gradual training from the moment of birth, how much to inherited and accumulated qualities, is beyond our powers to calculate, if we set

aside Mr. Buckle's preposterous notion that one baby is as good as another on first coming into the world. The power of which Mr. Murphy speaks must be sought at a stage antecedent to external and artificial culture, wrapped up in the minute protoplasmic cell to which embryonic research traces the common stream of organic life.

We have had to pass by points of great interest, such as automatism, and the chapter on metamorphism and metagenesis, in order to concentrate our attention upon this special portion of Mr. Murphy's work, as that which brings his scheme of the mental and material forces to a focus. It lies beyond our limits to do justice either to the breadth and unity of his argument, or to the varied knowledge and the sustained power of reasoning which he has displayed in building it up. That life transcends matter, and that within the sphere of life itself intelligence transcends habit—the proposition into which his main argument may be compressed—is what none but the ultra-materialist will deny. Yet what is its effect but to throw us back on the starting-point of life, and on that gulf between the organic life and the act of consciousness which most advanced biologists, in common with Professor Tyndall, will pronounce unthinkable? In referring the origin of life and thought alike to an "unconscious organizing intelligence," Mr. Murphy admits that he brings in something in nowise intelligible in itself; yet he pleads for it as being neither more nor less unintelligible than unconscious force—such, for instance, as the force of gravity, the mystery of which familiarity alone makes us fail to recognize. In the general belief, it need scarcely be said, the originating intelligence merges in the divinity; and, as he goes on to urge, the gravitative and all other physical forces are, from this point of view, direct exertions of divine power. "Those who accept one of these conclusions ought to see no difficulty in accepting the other, and the objections to both appear equally strong." There is, beyond doubt, in physics a point at which the mind comes face to face with the unknowable no less surely than in theology. And may there not come a time when Darwinism will have made itself as peacefully at one, in its main principle at least, with theology as it has with the realm of physics? After all his earnest and vigorous pleading against the evolutionist doctrine, our author himself seems at the close of his argument not far from the promised scientific millennium in which unity may be set up as the rule of all knowledge and the key to all the mysteries of nature:—

The difficulty, whatever it amounts to, of conceiving how such a being as Man can be descended from an Ape, the Ape from a Fish, and the Fish from a Protozoan, is paralleled in the life of every human being. The child, before it learns to speak, appears to have no higher mental nature than that of an intelligent dog; for some time after birth it appears to have no mental nature at all; and immediately after conception it has no higher organic nature than that of a Protozoan. The development of the individual is in the highest degree mysterious; but the mystery is only repeated, and the difficulty is not increased, if it is true, as the doctrine of Evolution teaches, that the development of the individual, from the structureless germ up to the mature Man, has had its parallel in the development of the race. The relation of Man's spiritual to his animal nature is no doubt one of the greatest of all mysteries; but the relation of life to matter, though a lower kind of mystery, is equally mysterious. No physical science can elucidate the relation of the spirit to the brain; but the fact that Man's brain has no superiority to that of the highest Apes from which his spiritual superiority could possibly be guessed, so far from giving support to a materialistic view of our spiritual nature, rather tends to cut away the ground from under any materialistic argument. The question, what point in the development, either of the individual or of the race, is that where the spiritual nature has come in, cannot be answered, but is not an important one to answer. It is however in accordance with all the analogies of creation, if the same Creative Power which at the beginning created matter and afterwards gave it life, finally, when the action of that life had developed the bodily frame and the instinctive mental powers of Man, completed the work by breathing into Man a breath of higher and spiritual life.

The issue between Mr. Murphy and the Darwinists is thus ultimately narrowed by him to little more than a question of time. At what stage in the evolution of man are we to conceive the creative power breathing into him the higher mental or spiritual life which discriminates him from lower forms? Were these gifts or aptitudes latent from the earliest dawn of life in the organism, wrapped up, so to say, in the folds of the simple germinative cell which embryology enables us to trace in every known variety of living forms? Or were they infused, as our author thinks, in some mysterious manner from without, "after the development of the bodily frame and the instinctive mental powers of man"—after the stage, we presume, up to which man was as yet one with the higher ape? Is Mr. Murphy able to picture to himself this operation, which is nothing less than an independent creative act? The question, he comforts himself with saying, is not an important one to answer. It may at all events be termed one of no more than speculative or historical interest. And, if so, much of the fears that he has expressed in his book for the interests of faith and morals may prove to have no real foundation.

THE WORLD SHE AWOKE IN.*

WE remarked of Miss Alldridge's former novel, *By Love and Law*, that notwithstanding its many faults it showed considerable freshness of treatment. We may say very much the same of *The World She Awoke In*, although the faults are less conspicuous and the beauties more numerous. The beginning does the story some injustice, being decidedly the least attractive part of it. We have a great deal of the fine writing of which we

* *The World She Awoke In*. A Narrative. By Lizzie Alldridge, Author of "By Love and Law," &c. London: Smith, Elder, & Co. 1879.

formerly had reason to complain. Margaret Hope, the heroine, is slowly recovering from a severe illness, and the dreamy languor which still oppresses her would seem to have infected the author's style. "She was a pathetic young figure." "She looked across the clear brown water of the moat to a tall silver birch, 'a lady of the forest,' standing in all its soft beauty against a space of intense blue sky, along which two little transparent clouds were sailing." There are a moat and a stork and a bevy of mandarin ducks, so that Margaret is literally the melancholy Mariana of a Moated Grange, except that she has nobody in particular to sigh for. She wears "a gentle, wistful, questioning look." There is a quiver on her pale lips, and a smile that seems to have come from a heavenly land lights up her wan face to angelic beauty, as she meekly folds her hands on her bosom. "Poor little pale hands!" ejaculates the author. "Her face was utterly pure. One might have thought the angels were already carrying her to heaven; that she was even now a disembodied saint; that the slight shadow-like form which made her visible was but a dim reflection of her earthly body, even less clear than the image of the silver birch in the brown water of the moat before her." In her sickly mood of dreamy listlessness, Margaret promises little in the way of entertainment. Nor do we find much to encourage us in the quaint old grandparents with whom she is living. The Des Anges are naturalized English people of French extraction. The active little grandfather is volatile enough, with his pet phrases of endearment for his "Poor little dolly girl," and the lively interest he takes in trivialities; while his venerable wife is a helpmeet for him, with her favourite exclamation of "Ma goodnaas!" and her denunciations in broken English of the habits of her neighbours, and the shameful swindling of the extortionate tradesfolk. "Poisoned, me dear-r-r, poisoned," is her elegy on her dead son-in-law and Margaret's father. "All through going to live in haahrible, haahrible dirrety, dirrety places! Dirrety! Ah, my God, what dirret! Pouff! One cannot breathe such an air; it is thick and it smells!" In fact, after forcing our way through the first few pages, had we been merely reading for pleasure, we should have thrown the book aside. But, as duty prompted, we persevered, and we may say that our virtue brought its reward. Indeed we may presume that the introduction was artistically designed—although the experiment may prove dangerous so far as the author is concerned—to contrast with the bustling activity of the sequel. Margaret has been brought back from the gates of death, that she may consecrate her recovered health to the highest objects. Her parents had succumbed in a struggle against fevers and foul drains and other horrors of humanity; and their daughter, while grieving over their loss, resolves to imitate their noble example. She knows that she is little to her egotistical relatives, kindly disposed as they are to her. She is out of sympathy with their worldly and selfish good-temper, and she feels that living on their charity and in luxurious idleness would become insupportable to her after a time; while, if she can only be up and doing, she may strike out a useful career, and, in striving to elevate herself, may do much for the happiness of her fellow-creatures.

The world she awakes in is the kind of world to which Miss Alldridge has already accustomed us. It is rather a queer world, or at least a decidedly unconventional one; and in this lies in great measure the secret and charm of her freshness. It is not the disreputable world of Bohemia with which we have been familiarized by ingenious French novelists and their English adapters. It is entirely respectable so far as principles go, but it is beyond the borders of ordinary society and society's everyday habits. If we do not find ourselves in a world of actually new experiences, at least they are presented to us forcibly yet naturally. There is not a single person of any importance who is introduced to us as commonplace; and indeed in her shaping out marked individualities the author goes to an extreme. Yet, as we said before, she wisely confines herself to people and subjects with which she is acquainted. Now we are in the Reading-Room of the British Museum, and we have her most moving love-scene among the Assyrian monuments, with a skull high on a shelf grinning down upon the happy lovers and foreboding the melancholy end of their engagement. That end is precipitated by a natural accident which happens in the lecture-room of the Royal Institution, where Vessie Eade catches inflammation of the lungs. Again we are conducted into art galleries, where the author is thoroughly at home and in earnest; and the scenes of many of the subsequent chapters are laid in the sick wards of St. Thomas's Hospital. The men are all scientific or artistic, and the women more or less artistic and intellectual. There is Vessie Eade, who paints beautifully and sets sweet words to soft melody. By the way, for a girl of strong æsthetic sense, Vessie has the oddest ideas about self-decoration. She mixes up the colours of her dress in the most inharmonious contrasts, loads her person with cheap and unsuitable jewelry, and shows an unfeminine indifference to crumpled and faded garments. It is true that, thanks to her graces and her good looks, she triumphs over these adventitious disadvantages. There is Dick Raven, who seems originally intended to be stupid, although ultimately he distances in the race of life many more brilliant competitors; but Dick likewise dabbles in chemistry, and talks imitation Shakespeare in Ancient Pistol vein. There is Fletcher Rowe, an admirable scientific organizer, who acts as secretary at meetings of scientific associations, and yet is nothing if not severely æsthetic. And there is Edward Stratton, Rowe's bosom friend, who has made a great name as a scientific lecturer, and who takes his walks abroad in London town in philosophically negligent apparel and an exceedingly soft felt hat. And, above all, we have the family of the

Des Anges in the second generation. The father, Leon des Anges, is also of course a man of science and enthusiastic amateur chemist. In his artistic aspect, in his unworldly worldliness, and in his relations to his daughter, he reminds us very much of Harold Skimpole.

But it is on the two daughters of Leon that the real interest of the story turns; and it is on them, not excepting either Margaret or Vessie, that the author has expended most ingenuity and imagination. Although undoubtedly she has worked them out in effective contrast, there is a good deal of affection about these family portraits. Leon and his daughters Olivia and Eula, called by the pet names of Vi and La, have strange tricks of thought and speech and manner, which after a time become both wearisome and improbable. Leon always behaves to his offspring with the exaggerated courtesy of the *preux chevalier*, and seldom addresses them except with affectionate satire or in the highflown language of graceful compliment. The girls, and especially the elder of them, although, so far as we can make out, they are exceptionally good-looking, are morbidly mournful over their "hideousness." Vi, who has a superb physique and is naturally redundant with health and spirits, finds it hard to fall into the family tone; and there is something grotesquely inconsistent in the misanthropy she is always assuming. As for poor little La, with her die-away airs, we are wishing perpetually that somebody would shake her. She is always languishing and lying back in her chair and "mourning" out some sad little plaint. Vi, by the way, seems to imitate Kenelm Chillingly in her despondent lamentations about her unfortunate identity. "Why am I not somebody else? When are those wretched bells going to leave off jangling? . . . I hate my own identity. I want to be some one else." Into the unnatural and theatrical atmosphere of this household comes their frank and earnest cousin Margaret like fresh air and sunshine. She is clever enough to comprehend them, as far as anybody can be expected to comprehend the incomprehensible, and she sets herself with her practical good sense to make them more like other people. There are good materials, in Vi especially; but that wayward young woman almost drives Margaret to despair. Just as she hopes that she has firm hold, the other shakes off her grasp and glooms at her resentfully. In the end, however, thanks to illness and other troubles, by which her kindlier womanly sympathies are awakened, Margaret asserts her influence and effects a radical conversion. Both Vi and La are respectably married; and their husbands have more reasonable prospects of happiness than we could possibly have predicted for them from the beginning of the novel.

The death of poor Vessie Eade, who is introduced rather episodically, both in the story and in the life of Edward Stratton, is very pathetically described. The unhappy Stratton, who was on the point of becoming her husband, is put through prolonged refinements of mental agony by the necessity of repressing his grief and affecting a fictitious gaiety. When all about her have given her over, Vessie is under the delusion that she is quickly getting well again. She mistakes the deceptive flicker of the expiring flame for a real rekindling of the lamp of life. To contradict or to undeceive her is to precipitate her end; and Stratton has to take her out for a stroll on a bleak spring day, when he fears with too much reason that she is urging him to help in a suicide. It is a quietly dramatic interlude, which both in the catastrophe and its consequences is worked out with considerable power. Indeed from the cast of the plot a great part of the story smells rather unpleasantly of the sick-room. Margaret Hope makes a long step towards the summit of her ambition when she has prevailed on a famous lady nurse to take her in charge and put her into training. Miss Blake goes with great detail into all the duties and disagreeables of the profession, and we are bound to say that her descriptions are by no means idealized. Margaret throws herself heart and soul into the business, and finally succeeds in it to admiration. At once gentle and firm, prompt in emergencies and indefatigable in her attentions, she is always willing to descend to the most menial offices in the poverty-stricken dwellings where her services are in demand. Of course the absoluteness of her self-abnegation and self-sacrifice brings her its recompense. Nor is it only in ministering to the body that she is so successful. She not merely cures Vi Des Anges of her morbid crotchets, but makes that impulsive young woman a public lecturer as well as a devoted wife. For it is characteristic of the book that each right-minded young woman finds an active mission sooner or later, either in professional pursuits or in some sphere of public usefulness. In short, as we said before, Margaret's world is not a very attractive one according to the notions of those prejudiced men who like to keep their wives and sisters to themselves. But there is no denying the originality of the novel, and Miss Alldridge may be congratulated on having made an interesting story of materials which in many respects were most unpromising.

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May 3, 1879.

By Order of the Committee.

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May 12, 1879.

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May 21, 1879.

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The Blades are all of the finest Steel.		s. d.	per Pair, d.
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3 1/2 ditto ditto balance.....	"	15 6	" 6 6
3 1/2 ditto ditto ditto.....	"	21 -	" 7 6
4 ditto ditto ditto ditto.....	"	24 -	" 7 6
4 ditto fine ditto ditto.....	"	32 -	" 9 6
4 ditto ditto ditto ditto.....	"	36 -	" 10 6
4 ditto ditto, extra large.....	"	40 -	" 13 6
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(Being the unallotted Balance of a Total of £640,000) specially secured by
a Subsidy of £32,400 per annum from the Governments
of New South Wales and Victoria.**Interest payable Half-yearly, January 1 and July 1.**
Principal to be repaid by July 1, 1900, by means of an
accumulative Sinking Fund and Annual
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Buildings, E.C.**Secretary.**—Mr. F. E. HESSE.

The above Issue is made in pursuance of the Resolution of an Extraordinary General Meeting of the Company, held on December 4, 1878. The Debentures are primarily secured by a subsidy of £32,400 per annum granted by the Governments of New South Wales and Victoria, under a Contract with the Company dated May 6, 1879, while the General Revenue of the Company is also liable for the payment of Interest and Principal *pari passu* with the Debentures previously issued amounting altogether to £320,000.

Under the Contract the two Governments engage to pay the subsidy for a period of twenty years from the date of the opening of Duplicate Telegraphic Communication with Australia, by means of a second Cable between Penang, Singapore, Java, and Port Darwin, or if the line be opened before March 1, 1880, the subsidy is to commence four months before that date. Payment of the subsidy is to be suspended only in case of total interruption of Telegraphic Communication between Singapore and Australia, not arising from war, or any such like cause, the Company becoming again entitled to the subsidy as soon as either Cable is repaired.

The Telegraph Construction and Maintenance Company have entered into a Contract for constructing and laying the Duplicate Cable by March 1, 1880, and paying the interest on the present issue until the new line is laid and open for traffic. The four months' anticipated subsidy will, if earned, be received by the Contractors.

By a Deed of Trust, dated May 10, 1879, the subsidy is appropriated exclusively to payment of the Interest and Principal of these Debentures, and three of the Directors, namely:—

FRANCIS A. BEVAN, Esq.
Sir THOMAS FAIRBAIRN, Bart., and
GEORGE GARDEN NICOL, Esq.

are appointed as Trustees for the Debenture-holders. Under this Deed the Company covenant to pay over to the Trustees the subsidy as received from the Governments, and such further annual amount as may be required for Interest and Sinking Fund.

The drawings will be made, and the numbers of drawn Bonds be advertised, in April in each year, commencing 1884; the drawn Bonds will be payable on July 1 following.

The Share Capital of the Company is £1,997,500. The Net Revenue for the year ending December 31, 1878, after payment of Debenture Interest, was £143,987. The Reserve Fund at the same date stood at £75,917, a sum of £156,761 having been previously expended from that fund in duplicating the Company's line between India and Penang.

The Debentures will be issued at par, payable as follows:—

£100 on Application
£20 " Allotment
£20 " July 1
£25 " August 1
£25 " December 1

£100

Interest will accrue from the date for payment of each instalment. Subscribers will have the privilege of anticipating future payments under discount of 3 per cent. per annum upon allotment, or at the date when any instalment falls due.

The Debentures will bear date July 1, 1879, and will be either "Registered" or to "Bearer," at the option of the Allottee.

If any instalment is not paid on or before the due date, the Allotment will be liable to cancellation, and any payments made thereon to forfeiture.

Applications must be made to Messrs. BARCLAY, BEVAN, & Co., the Consolidated Bank, or the SECRETARY of the Company, on the form annexed, accompanied by the Deposit, not later than Friday, May 30 instant.

Where no Allotment is made the Deposit will be returned in full, and if a smaller number of Debentures is allotted than applied for, the surplus of the Deposit will be applicable towards payment of the amount due on Allotment.

A copy of the Subsidy Contract and of the Trust Deed can be seen at the Office of the Company.

By Order of the Board,**F. E. HESSE, Secretary.****66 Old Broad Street, London, May 22, 1879.****THE EASTERN EXTENSION AUSTRALASIA AND CHINA
TELEGRAPH COMPANY, LIMITED.****FIVE PER CENT. AUSTRALIAN GOVERNMENT SUBSIDY DEBENTURES.****FORM OF APPLICATION.**
(To be retained by the Bankers.)**To the Directors of the Eastern Extension Australasia and China Telegraph
Company, Limited.**

GENTLEMEN,—Having paid to the sum of £100 each of THE EASTERN EXTENSION AUSTRALASIA AND CHINA TELEGRAPH COMPANY, LIMITED, I request you to allot me that number of Debentures, and I hereby agree to accept the same, or any smaller number that may be allotted to me, and to pay the balance due thereon according to the terms of your Circular of May 22, 1879.

Name in full
Address
Date May 1879.
Signature

* Here insert "Registered" or "to Bearer."

**THE NEW ZEALAND AGRICULTURAL
COMPANY, Limited.****CAPITAL, £1,000,000, in 50,000 Shares of £20 each.****Shares already disposed of (including those allotted to the Vendors) 27,233, amounting to £544,660.**
Amount paid up, £298,665.**Trustees for Debenture Holders.****Sir DANIEL COOPER, Bart.; Sir W. J. M. CUNINGHAME, Bart., M.P.; and Sir SYDNEY WATERLOW, Bart., M.P.****Directors.****WILLIAM CLARK, Esq., C.E., 9 Victoria Chambers, Westminster.**
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The Directors offer for Sale the balance of the Shares—£1 on Application and £4 one month after Allotment. Applications will be dealt with in the order of their receipt.

Calls not to exceed £2 10s. each per Share, or to be made at less intervals than three months, one month's notice being given. It is not expected that so much as £10 per Share will be called up, but Allottees desiring to pay up in full may do so, with the consent of the Directors, and interest at the rate of 5 per cent. per annum will be allowed on the amounts paid in advance of calls.

Forms of Application for Shares, and the Second Edition of the Prospectus, containing particulars of the contracts which have been entered into, and copies of Maps and Reports and Valuations of the Properties, and full Report of the Statutory Meeting, can be obtained on application personally, or by post to the SECRETARY, 110 Cannon Street.

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And whispering angels prompt her loving dreams;
For her the unfading rose of Eden blooms,
And wings of seraphs shed divine perfumes.

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Income for the year 1878	486,479
Amount paid in claims to December 31 last	11,508,456
Aggregate Reversionary Bounties hitherto allotted	5,255,198

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